FOLK-TALES OF ANDROS ISLAND BAHAMAS

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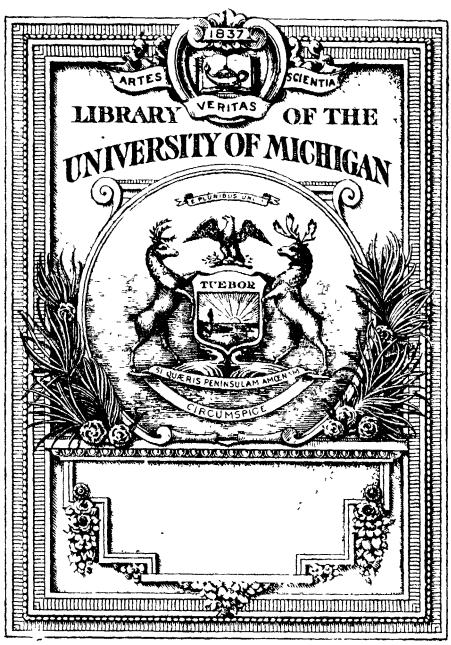
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MEMOIRS OF

The American Folk-Lore Society.

VOLUME XIII.

1918.

Folk-Tales of Andros Island, Bahamas.

BY

ELSIE CLEWS PARSONS.

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INTRODUCTION.

ALTHOUGH Andros is the island nearest both to Nassau, the capital of the colony, and, excepting Bimini and Grand Bahama, to the Florida coast, it is the least visited of whites of all the more settled islands in the Bahama group. Its only regular means of communication with New Providence or the other islands is a bi-weekly mail schooner. Out of its population of about seventy-five hundred, but a dozen or so are white,[1] and of them only half are European-born. These men are priests or resident commissioners or sponge merchants. The seven schoolmasters are colored. The population is strung out in small groups along the east coast, a stretch of about one hundred miles, the chief settlements being Nicolls Town, Mastic Point, Stanyiard Creek, Calabash Bay, Fresh Creek, Behring Point, Mangrove Cay,[2] Long Bay Cays, Pure Gold, Kemp's Bay. The west coast and the interior are uninhabited; parts of the interior are even unexplored.

The colored as well as the white population of the island is of a very composite character. The bulk of the original settlers, I was told by Ex-Commissioner Forsyth, migrated to the island from two sources, — from the Mosquito coast in 1783, when the British relinquished control, a mixed stock of Scotch, Indian, and Negro blood; and from about 1830 to 1836 from the Florida everglade region, Negroes with Indian blood.[3] The ancestors of one of the most prominent families on the island were Carolinians, being among the United Empire loyalists who migrated to the Bahamas during the American Revolution.[4] Andros has also been a dump-heap, as it was put to me, for the other islands, a place of refuge for the restless, or a resort for the ambitious. I did, indeed, meet many who had been either bred or born elsewhere.

The inhabitants of Andros are of a mixed origin and of a mobile

[1] Many Bahamans accounted white have Negro blood. Not uncommonly white Bahamans marry women with Negro blood.

[2] Now the chief settlement. In 1852 Nicolls Town was the chief settlement, and the island population was 1032.

[3] I met individuals who stated that they had Indian ancestry; but with the exception of two women, mother and daughter, I saw no physical suggestion of it. The Indian descendants are located for the most part, however, at Nicolls Town, and my stay there was brief.

[4] These Southern loyalists migrated also to Jamaica. They took their slaves with them. In comparing certain tales in the following collection with tales collected in our Southern States, these facts of migration should be borne in mind.

habit, but so are, if in lesser degree, the inhabitants of the other islands in the group.[1] As the islanders move about, they carry their "ol' storee" with them. Hence the tales told on any island are, I believe, of a Bahaman rather than of a merely local character. The tales I collected in New Providence, the tales sent to me from other islands in the group, together with the tales collected by Edwards in Green Turtle Cay, Harbour Island, and Bimini, confirm this impression. Not, however, until we have further collections from other islands can this conclusion be definitely asserted. Granted a more or less common stock of tales, it is quite possible that variants may have developed, nevertheless, and become characteristic in any one island. It is to be hoped, therefore, that collections from the other islands will be made.

The tales allow for individualistic variation, deliberate variation, only in their conclusion. The narrator is expected to connect the tale with the occasion of its telling, — an opportunity for personal garnish or wit. This feature in talking[2] "ol' storee," whenever the tale is properly told, is very marked. In addition to these extemporized endings, there are formula endings for the tales. There are also formula beginnings.[3] To be properly "talked," every "ol'

[1] The migratory history of the captain of the boat in which I coasted about Andros is not, I surmise, unusual. Born in the Bermudas, his mother went with him, a nine-months-old baby, first to Turk Island, then to Abaco. He grew up in Abaco and married. His children died, six of them; and so he resolved to change to another island, to New Providence. His wife was at first set against going. They "work witch" at Nassau, and she was extremely fearful (to this day she will not eat any present of food her Nassau acquaintances — *friends*, mind you — may give her), but she eventually followed her husband. His parents also followed him.

[2] You *talk* ol' storee. The emphasis is on "ol'." If pronounced properly, "talk ol' storee" is a formula understood by every one. Not knowing it during my first hour in Nassau, when I asked for old-time story-tellers, I was directed to fortune-tellers. The formula learned, almost anywhere I could get a group of women and children around me eager to talk "ol' storee" for a penny or two. This of course was only one of my methods of collecting, — a particularly useful method to ascertain the circulation of a story already heard. But the best way to hear the stories is in the evening, the time they are wont to be told, and, if possible, in the house of a mutual friend. On Andros Island I had quarters in two such hospitable and friendly houses, — at Mastic Point with Mr. P. C. Smith, the leading sponge merchant of the island; and at Mangrove Cay with Commissioner Clarke. To them and their households I am greatly indebted. Among others I am indebted likewise to Acting-Commissioner Reeves, to Ex-Commissioner Forsyth and to Mr. H. B. Bow of Mangrove Cay, and to Mr. Bethel of Nassau. In planning for me practical details, the governor, Sir William Allardyce, was most helpful.

[3] Both are noted in MAFLS 3, and a formula ending is given in Pub. FLS 55. According to Heli Chatelain, every *musoso* (the "ol' storee" of Angola) has these formulas o introduction and conclusion (MAFLS 1 : 21). So have the Fjort tales (Dennett, 25, 27, 28). — The Portuguese Negro tales I have collected among the Cape Verde Islanders in Massachusetts and Rhode Island have a number of set endings. The beginnings of their tales are almost stereotyped enough to be considered formulas; e.g., "There was a man

storee" should have one of these openings and closings. They are very often omitted, however, sometimes from sophistication, sometimes from mere carelessness. There is nothing in the "ol' storee" itself, I believe, to determine the inclusion or omission of the formula. English folk-tales have analogous formulas, and several of them are in use in the Bahamas. "Once upon a time" is frequently used. So is

> "They lived in peace, they died in peace,
> And they were buried in a pot of candle-grease."

Formulas less familiar to us are also of indubitable English origin.

> "E bo ben,
> Dis story en',"

and its variants, are from the English nominie

> Be bow bended,
> My story's ended.[1]

The most common Bahama opening —

> "Once was a time, a wery good time,
> Monkey chew tobacco an' spit white lime" —

is of the same character as openings given in collections of Scotch and English tales.

> "Lang Syne, when geese were swine,
> And turkeys chewed tobacco,
> And birds biggit their nests in auld men's beards
> And mowdies [moles] del't potawtoes."[2]

Or, —

> "Once upon a time when pigs spoke rhyme
> And monkeys chewed tobacco,
> And hens took snuff to make them tough,
> And ducks went quack, quack, quack, O!"[3]

married to a woman," or "There was a woman had three sons." They have the same formula for story-telling as the Bahamans: *Conta stori(a) belh* (*velha*, "old"). — As a mere matter of convenience for reference, I have given titles to the tales, — titles suggestive of the pattern or type incident, — but it must be understood that the narrator does not make use of such titles. The nearest he ever comes to a title is, for example, "Dis was a queen daughter" or "'Bout Boukee and b'o' Rabby" (cf. Ellis 1 : 214–215).

[1] JAFL 6 : 60; 8 : 155. Edwards draws attention to this nominie as an origin (MAFLS 3 : 111), although elsewhere (MAFLS 3 : 64, note 3), funnily enough, he suggests an African origin.

[2] Chambers, 57, 395. "When Cockle Shells turned music bells" is another variant (*Ibid.*, 85). Chambers suggests that the rhyme was *apropos* in connection with a narrative beyond the bounds of the credible. This was the reason for its use advanced to me on Andros Island.

[3] Jacobs 1 : 69, 204.

Or, again, in the Bahamas the beginning formula may be, —

> "Once was a time, a good ol' time,
> Not my time, not your time, ol' people time."

Mr. Jacobs begins "Jack and his Golden Snuff-Box" with, "Once upon a time, and a very good time it was, though it was neither in my time nor in your time nor in any one else's time." [1]

The personages of the tales are also formulaic, possessed of fixed attributes or names. Rabbit is always temperate and crafty, Boukee always greedy and sluggish. In the tales of a "boy" hero, Jack or Jock is almost invariably his name. Greenleaf is the name of the heroine. Between the animal and human tales the islanders make no distinction,[2] all are "ol' storee." In some of the tales Jack and the "creeturs" figure together, in other tales Rabbit plays a part with human beings.

Nor have I attempted any classification of the tales according to the caste. Even what one might be inclined to consider the Rabbit-Boukee cycle of tales is not quite definite enough [3] in the minds of the narrators to merit a distinct classification. The only grouping I have undertaken, therefore, is historical rather than psychological. I have grouped together the tales for which I recognize, or in some cases surmise, a common provenience. Moreover, in the bibliographical notes on parallel tales, after giving the American and African references, I have suggested by the order followed what seems to me the most likely European provenience. Given the antecedents of the islanders, the choice lies among French, Scotch, English, and Portuguese sources. Of interest in this connection is the fact that during my final editing of the tales I happened to be engaged in collecting Portuguese-Negro tales from Cape Verde Islanders in Massachusetts and Rhode Island. Resemblances between the Bahama and the Cape Verde Islands tales, not only in patterns but in many minor details, I found startling. Whatever may have been the provenience of the tales in Africa, Portuguese or other, I have no doubt that by far the greater number of the Bahama tales were learned there, — learned, not in America, but in Africa. Parenthetical explanatory words or remarks in the tales have been inserted by me. Those in dialect were made by the informants.

A word in regard to the "sings" of the tales. On Andros Island,

[1] Jacobs 1 : 82; also Jacobs 1 : 224; also Jacobs 2 : 28.

[2] Once I heard my Bermuda-Turk-Abaco-New Providence captain refer to "Jock tales." On Andros Island I never heard any similar reference or classification. Nor, unlike Edwards (JAFL 4 : 47), did I hear the term "fairy-story."

[3] It seems definite compared with the lack of any animal cycle in the tales of the Southern States; compared with the definiteness of such a cycle as the Cape Verde Islands tales of Lob and Subrinh, it seems indefinite.

"sings" belong in or are introduced into a great many of the tales. In the tales written for me by Andros Islanders and others, these songs tend to be eliminated. The more sophisticated narrator will also suppress them. Pa Black of Jamaica and Andros sometimes took steps as he sung; so did old Jack Armbrister, one of the so-called "Congo" in New Providence.[1] The phonograph records I made of the songs were transcribed by Mr. H. W. Loomis.

ELSIE CLEWS PARSONS.

[1] Old Armbrister had taught the words and dance-steps to his grandson, John Richardson. He was impatient when the bashful boy refused to perform with him. Like a true artist, he explained that he could not do justice to song and dance without, as he said, a "partner."

LIST OF INFORMANTS OR WRITERS OF THE TALES.

1. Alfred Oliver. About 35. From Mastic Point, Andros.
2. Bertie Eugene Leander Jeremiah Rolle, schoolboy at Nicolls Town, Andros.
3. Sam. About 12. From Nassau, New Providence.
4. Aunt Inuna. About 70. From Mastic Point, Andros. A kinswoman of Alfred Oliver. Born on Andros, but spent several years as a child in Nassau. She got her tales from her grandfather, an immigrant to Andros from Caicos, Bahamas.
5. Henry Spence. About 35. From Fresh Creek, Andros.
6. Alice, a girl of 15, whom I found stopping at Woods Cay, — a cay having but one house on it. Alice's cousin, an adult woman at home at Behring Point, Andros, is the source of her tales.
7. John Edmon. About 60. From Mastic Point, Andros. Born at Nassau, New Providence, but long resident on Andros. He got his tales from his mother. She was born in Africa.
8. David G. H. Richards, schoolboy at Nicolls Town, Andros.
9. Irving McFee. About 13. From Mangrove Cay, Andros. One of the chief sources of his tales is Rafalita Rolle (see No. 10). Some of his tales also show the influence, I surmise, of Pa Black (see No. 22).
10. Rafalita Rolle. About 25. From Mangrove Cay, Andros.
11. Lizzie Richardson. About 40. From Grantstown, New Providence, a suburb of Nassau. Step-daughter of Jack Armbrister, a "Congo," and she and her family are referred to as "African people."
12. Andrew Simms. About 70. From Fresh Creek, Andros. Born at Love Hill, Andros. He got his tales from a native of Love Hill.
13. Tom. About 15. From Nassau.
14. E. D. Hanna. About 34. From Long Cay.
15. Benjamin C. Farquharson. Age 56. Born and bred on Watlings.
16. Louise Tracy. About 33. From Mastic Point, Andros. Kinswoman of Inuna (see No. 4).
17. Eleanor Martin. About 12. From Mastic Point, Andros.
18. Samuel L. Bowleg, schoolboy at Nicolls Town, Andros. "Billy Bowleg" was once the vernacular on Andros for the Seminole Indian immigrant.
19. Delphine Williams. From Acklins.
20. A girl about 20. From Grantstown, New Providence.
21. Janet Ferguson. About 15. From Inagua.
22. Pa Black. About 70. A Jamaican who has lived many years at Mangrove Cay, Andros. At the beginning of a tale he will talk slowly, if requested; but as he goes on, his excitement increases, he moves about, and his narrative is so rapid, that only his main points can be taken down. Hence the appearance of abbre-

viation towards the conclusion of some of his tales. The people of Mangrove Cay consider him their star story-teller.

23. Lucy Rolle. About 30. From Andros.
24. W. S. Bowleg, schoolboy at Nicolls Town, Andros.
25. Jim, hack-driver at Nassau. About 30. The evening he drove me to Grantstown, he came into Lizzie Richardson's (see No. 11) house, and became quite as interested a story-teller as the others.
26. Jennie. About 20. From Grantstown, New Providence.
27. Alec Smith. About 50. From Mastic Point, Andros.
28. Recca. About 30. From Mangrove Cay, Andros.
29. Mary Kargel. About 68. From Fresh Creek, Andros.
30. Irene Hepburn. About 30. From Mangrove Cay, Andros. Born and bred at East Settlement, Andros.
31. H. H. Finlay. From Bannerman Town, Eleuthera.
32. John Richardson. About 14. From Grantstown, New Providence. Son of Lizzie Richardson (see No. 11).
33. Jacob Rolle. About 28. From Mastic Point, Andros.
34. Drucilla Taylor. From Wilson City, Abaco.
35. Marion Hurlbut. From Grantstown, New Providence. She came from Jamaica in infancy.
36. Maude Hepburn. About 30. From Mangrove Cay, Andros. Born and bred at East Settlement, Andros.
37. Boosie Butler. From Mastic Point, Andros.
38. John Eve. About 50. Born in the Bermudas, he was taken as an infant to Turk's Island, Bahamas. At seventeen he went to Abaco to live, and twenty years later to New Providence (see p. x, note 1).
39. David Taylor. About 30. From Fresh Creek, Andros.
40. Obediah Spence. About 14. From Nassau, New Providence.
41. Vivian Albury, schoolboy at Nicolls Town, Andros.
42. Jacob. About 13. From Mangrove Cay, Andros.
43. Frank. About 12. From Grantstown.
44. Lillian Rolle. About 30. From Mastic Point, Andros. She and her mother born and bred at East Settlement, Andros.
45. Woman about 45. From Grantstown, New Providence. Born at Nassau. Grandfather from Africa.
46. John. About 20. From Grantstown, New Providence.
47. Ann Wolfe. About 20. From Fresh Creek, Andros.
48. Mary Tracy. About 14. From Mastic Point, Andros. Daughter of Louise Tracy (see No. 16).
49. John Richardson, Sr. From New Providence. Father of John, and husband of Lizzie Richardson (see Nos. 11 and 32).
50. Jennie. About 12. From Mastic Point, Andros.
51. Tom. About 15. From Calabash Bay, Andros.
52. Mary. About 15. From Mastic Point, Andros.
53. Zilpha Rolle. From Mangrove Bay.
54. Rosa. About 12. From Mangrove Cay, Andros.
55. Bertha Anderson, schoolgirl at Nicolls Town, Andros.

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FOLK-TALES OF ANDROS ISLAND, BAHAMAS.

I. PLAYING GODFATHER.[1]

Once was a time, a very good time,
Monkey chew tobacco an' spit white lime.

Once Boukee an' Rabby went on de bay an' pick up a kag of butter, an' dey car'ed de butter home. An' b'o' Rabby say, "Now, b'o' Boukee, we cut fiel' togeder." Say, "You'll he'p me to-day, an' I'll he'p you to-morrow." So dey went to start ter cut de fiel'. Directly b'o' Rabbit holler out, "Say!" Boukee say, "Rabby, who call you?" — "Dem people might call me. Dey can't name chillun dey se'f. I ain't goin' noway." B'o' Boukee say, "Go 'long, 'cause only you here could name chillun." Say, "All right, I goin' dis time; but if dey call again, I ain't goin' no more." He went an' he opened de kag of butter, an' he started to eat. An' when he went back, b'o' Boukee ax him, "What de chil' name?" Say, "I gi' him name 'Begin um.'" Directly he holler again, "Say!" — "I ain't goin' noway." Boukee say, "No min', you're only one here could name chillun." So he went; an' when he come back, Boukee ax him what de chil' name. Say, "Quarter um." Rabby call out, "Say!" An' he went an' he come back. Boukee ax him what de chil' name. Say he name him "Half um." He sing out again, "Say!" He went; an' when he come back, Boukee ax him what de chil' name. Tell him, "En' um."[2] So Rabby eat up de kag, fill up wi' dirt, smear a little bit of butter back where it been. After dey work, Boukee want taste of dat butter bad. Say, "Rabby, let's open dat butter fe get some fer de dinner." So when he open de butter, Boukee started to dip, was only dirt in de kag. So Rabby says to Boukee, says, "You eat dat butter." So Boukee says, "No, you lef' me in de fiel' all day." Says, "It's you." Say, "All right, to prove it let me lie down in de sun; an' de one you see de butter melt out, dat's de one eat de butter." So Rabby went an' lay down, an' Boukee fell asleep. An' b'o' Rabby git up and grease

[1] Informant 1 (see list of informants, p. xv). He got this tale and others from Ol' Sib of Andros. Ol' Sib got tales from his father, an immigrant to Andros from Florida during the Civil War. This tale is very generally known on Andros. I have variants also from Watlings Island and from Eleuthra. Compare French Guiana, Brueyre, XI; Louisiana, MAFLS 2 : IV, XIII; Georgia, Jones, XXIV; Georgia, Harris 1 : XVII; South Carolina, Christensen, 77–80; Fjort, Dennett, XXIII; Rivière, 89–90; France, Cosquin, LIV; Quebec, Barbeau, JAFL 30 : 113; Portugal, Braga, No. 246; Scotland, Campbell, LXV. Comparative, Bolte u. Polívka, 1 : 9–13; Dähnhardt, 4 : 241.

[2] *Variants:* "Done 'em," "Finish um."

Boukee all over with de butter. An' he wake him, an' he say, "Look at de butter runnin' outcher now. You eat dat butter."[1] An' dey start to fight, an' b'o' Boukee kicked one kick at b'o' Rabby, an' strike me in de head, an' pitched me right here to tell you dat storee.

2. MOCK SUNRISE: THE PASSWORD: THE THREAT MIDSTREAM.

I.[2]

Once there was two man name b'o' Boukee an' b'o' Rabby. Now, this day b'o' Boukee came to b'o' Rabby house, and meet him eating bird-egg. So he said, "Where you get egg?" So he said, "I'll carry you there to-morrow." So b'o' Boukee get up early in the morning and make a large fire in the east. And he went up in the tree and crow like fowl for b'o' Rabby to get up. So he went to Rabby house and wake him up, saying, "Get up, sun rise!" And when b'o' Rabby get up, he saw this big fire. He said, "That look like fire, that is not the sun." So b'o' Boukee said, "Come, man, let us go now, sun rise!" And they went; and b'o' Boukee was so greedy, he carried six basket and six trunks to fill with egg. So b'o' Rabby left him. He said, "When you want to come, you must say, 'Low water, low.'" He said, "All right!" So b'o' Rabby went. Now, b'o' Boukee stand till he fill the basket; and when he want to come, he say, "Flow water, flow!"[3] and the water come higher and higher. And he saw b'o' Shark passing, and he said, "Do,[4] b'o' Shark, carry me across!" And the shark said, "Jump on my back." And when the shark get most 'shore, he said, "This shark going too; when I get 'shore, I going to eat him." So the shark say, "What you say?" And he carry him right back. And he saw b'o' Whale. And he said, "Do, b'o' Whale, carry me across!" And b'o' Whale carry him across, and he pull up the whale and cut him up and eat him.[5]

E bo ben,
My story is end.

[1] Compare Georgia, Harris 3 : XX; Kaffir, Theal, 96; Cape Verde Isls., Parsons MS. The belief exists in North Carolina that the same device was in use by slave-owners to make it appear that their slaves were well fed (JAFL 30 : 168).

[2] Written by informant 2. Here, as in the other tales written for me, I have punctuated, and made a few orthographic corrections. This tale is generally known on Andros. For the mock sunrise compare Sierra Leone, Cronise and Ward, 33–34; Yoruba, Basset, 218–219; Yoruba, Ellis 1 : 272; Hausa, Rattray, 2 : 90–94; Hausa, Tremearne, 258; Ewe, Jakob Spiet, Die Ewe-Stämme (Berlin, 1906), p. 574.

[3] Compare Bahamas, MAFLS 3 : XX; South Carolina, Christensen, 108–116; for other North American references see pp. 3 (note 3), 4 (note 1), 5 (note 1); Cape Verde Isls., Parsons MS.; Yoruba, Basset, 217–220; Yoruba, Ellis 1 : 271–274; Hausa, Tremearne, 211–212; FLJ(SA) 2 : 80–85; Hottentot, Bleek, 64; Brazil, Hartt, 17–18; "Ali Baba and the Forty Thieves," Burton IV : 369–402.

[4] Compare Cronise and Ward, 85 (footnote).

[5] Compare North Carolina, JAFL 30 : 168; Oaxaca, Radin-Espinosa, 125.

II.[1]

B'o' Rabby tell b'o' Boukee dey go for some pumpkin, an' say he mus' come an' call him. Day wasn't 'bout half clear, he get up de house-top[2] an' crow aloud, "Cookeroo coo!" Say, "Masseh [Rabby], day clear." Rabby say, "Get down off de house-top." B'o' Boukee he got down; an' as soon as de day was clear, he came back again an' crow loud. An' b'o' Rabby got up, an' de two of 'em put on dey clo'es an' went out. An' when dey get to de place where dey cross de river, dey say to de river, "Low, water, low, low, water, low, le' po' Rabby get apass." Dey gone apass an' get into de pum'kin fiel'. Began to pickin' pum'kins. An' b'o' Rabby say, "Come on, man, le's go down! We get enough pum'kin." B'o' Boukee say, "No, man, don' le' us go a'ready." Say, "Wes hasn' enough yet." Little while b'o' Rabby say, "Youse know what to say as youse get across de river?" B'o' Boukee say, "Yes." Anyhow, b'o' Rabby went an' leave b'o' Boukee. B'o' Rabby say, "Low, water, low," an' he pass. Wen' home. B'o' Boukee he got so many he couldn' get apass. When he got to de river, now he say, "High, water, high, le' b'o' Boukee get apass." He say, "Flow, water, flow, le' po' Boukee get apass." Water jus' flow, water jus' high. He saw a porpus. He say, "Hey! b'o' Porpus, come for me! When I dead, I gi' you my wife an' chillun." An' de porpus came for him, an' take him on, an' kyarry him, an' kyarry him. When he get on de half way, he says, "B'o' Porpus stomach high." An' de porpus kyarry him back de sho', put him on de lan'. He saw a whale. He say, "Hey! b'o' Whale, come for me! When I dead, I gi' you my wife an' chillun." Whale come for him an' take him on. An' Whale got him asho'. An' if dat's not true, kyarry me to de captain of de "Richmon'," he tell you better.

3. THE PASSWORD: THE TREE CLOSES.

I.[3]

Once Rabby went an' he fin' a tree with honey in it. Ev'ry mornin' he have honey to drink with. B'o' Boukee always sen' de boy over to b'o' Rabby for a little bit of fire, an' b'o' Rabby always give de boy honey in de mornin'. So b'o' Boukee say, "Boy, where you get de honey?" An' boy say, "B'o' Rabbit give me some." So b'o' Boukee went over to b'o' Rabbit an' say, "B'o' Rabby, were you get honey?" Say, "I know where dere a tree full of honey." Say,

[1] Informant 3.

[2] "Get in a tree," writes a schoolboy from Nicolls Town, Andros.

[3] Informant 4. Compare Louisiana, MAFLS 2 : 112; Virginia, JAFL 25 : 286; Brazil, Hartt, 17–18.

"Well, care [carry] me dere." Say, "I'll care you dere to-morrer." Boukee gone, gather up all de casses (cases) he could to go for honey. So b'o' Rabbit say, "Where you goin' with all dem t'ings?" B'o' Boukee says, "I want plenty honey." — "Min'," he says, "can't be there too long 'cause b'o' Long-Tus' an' b'o' Johnny-Bear will kill you." So de nex' mornin' b'o' Rabby an' b'o' Boukee went. When dey got dere, dey say, —

"Timmy fee,
Timmy fin."

An' de tree bruk open. B'o' Rabbit take a bucket an' he dip out his bucket full. An' b'o' Boukee shove he head, an' de tree close on his neck.[1] B'o' Boukee look up. Long-Tus' an' b'o' Bear be a-comin'. An' when he put his han' up an' shove dat tree, he peeled his skin right off. An' when he get home, his chillun look up, he say, "Pa has a raw head." An' he say to them, "Why you don' say, 'A raw head an' a bloody bone.'" An' when de chil' ran feel his head, he slap him, an' de chil' darted, an' I flash him an' cause me to be here to tell you dat story.

II.[2] (*Mock Sunrise.*)

Once upon a time, was a very good time,
When monkey chew tobacco and spit white lime.

Boukee once sent a little boy to Rabby for a piece of fire. When the boy went, Rabby was eating some honey. Rabby gave the boy some of the honey. Anyhow, the boy went home to Boukee licking his fingers. When Boukee saw the boy licking his fingers, Boukee said, "What's that you eating?" He went to lick the boy's fingers, and the fire burnt him on his tongue. Boukee started to cry. He darted at the boy. He say, "I going to kill you now, you gone burn my tongue." Anyhow, the boy got away from him. After Boukee's tongue was cool, he say, "I going to Rabby for some o' this honey." When he went, Rabby he asked him what he was hollowing for. Boukee say, "I was sitting down and the boy bu'n me on me tongue." Rabby say, "You want go with me in the morning for some?" Boukee say, "Yes, man." Anyhow, Boukee went home. Before seven o'clock that night Boukee came to Rabby. He say, "Rabby, O Rabby! he time to go." Rabby say, "Where you going to-night?" Boukee gone home. About two hours after that, Boukee gone way up on one high hill and made a big fire up

[1] The idea seems to be that Boukee, too greedy to carry the honey away, started to eat it at once. The incident of forgetting the formula to open has dropped out (cf. Jamaica, Pub. FLS 55 : XXXIX). For comparative material see Dähnhardt, 4 : 232; Bolte u. Polívka, 2 : 109; K. Krohn, Bär (Wolf) und Fuchs (Journal de la Société Finno-Ougrienne, 6 : 45); also Thompson Indians (Teit, JAFL 29 : 327).

[2] Written by informant 41.

in the east and gone in one tree and started to crow, "Co-coo-roo-co!" He gone to Rabby. He say, "Rabby man, you sleep late, look, sun rise high." Rabby say, "Boukee, you ain' shame to be so greedy? You gone make that fire up there; man can' sleep for you. For God sake, go home!" Boukee say, "No man, fowl crew." Rabby say, "Go home, man, jes' tu'ning fowl all over the land. Go home, go sleep." Rabby say, "If you come to me befo' daylight again, I send my dog at you." Anyhow, when daylight, Rabby say, "Boukee, come, let's go!" Boukee brought a big kit. Rabby said to Boukee, "Mind when you and me go, he is one lake we got a cross. When you go, we got a say 'Fall, tide!' and the water will fall. When we go to the hive, we mus' wait until the King and Queen come out." Anyhow, they went; and when the King and Queen come out, Rabby gone in and Boukee came after. Rabby and Boukee done full up all they had. Rabby say, "Come, Boukee, mind when the bees come they going sting you to death. I going." Boukee say, "Man, only one little piece mo'." When he came to the mouth of the hive, he turned back. "I want 'nother little piece." When he went again, the bees came. The King stung him first, and then the Queen. Boukee started to hollow, "Rabby man, come here! Rabby, Rabby, come! I dying. O Rabby! they stinging me on my hip! Oh, come, Rabby!" Boukee had to drop his honey and come a-running, hollowing for Rabby, but Rabby was home. Anyhow, he came to the lake. When he got there, instead of he saying, "Fall, tide, fall!" he was so frightened that he said, "Flow, tide, flow!" The more he say "Flow, tide!" the deeper he sink, until Boukee disappeared. And that was the last of greedy Boukee.

If you think my story is not true,
Ask the captain of the long-boat crew.

4. THE PASSWORD: IN THE SKY.

I.[1]

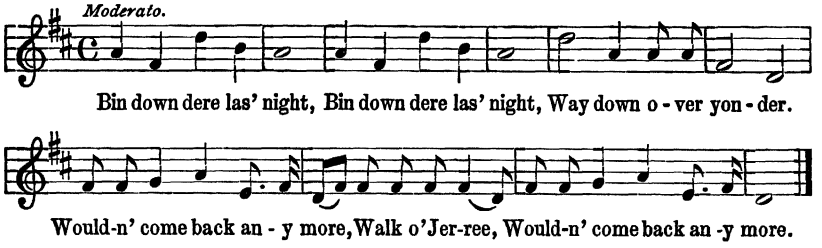
B'o' Rabby an' b'o' Boukee was two frien's. Dese speerits which you call witch people dey lives in de air. Dey work deir farms an' dey catches fishes an' all up deah. Keep shops an' all up deah. Speerit come to buy from speerits an' dey buyin' speakin' deir own language, speerit language. Dey speak, —

"Oh hun, wants some flour."[2]

[1] Informant 5. Compare North Carolina, JAFL 11 : 288–289; Cape Verde Isls., Parsons MS.

[2] Squeaky, very nasal voice. When imitating the spirits, he held his index-fingers as if like skewers through cheeks.

B'o' Boukee an' b'o' Rabby form a plan to rob dese speerits. "Man, we'll go an' pick dese speerits pease to-day." Dis day dey went an' pick several loads an' bring home. Dat sweet (make 'em feel glad). "Susie come down," de house come down. "Susie go up," de house go up. Boukee did not know de name how to bring de house down. B'o' Rabby went home an' leave b'o' Boukee. He said, "Susie go up." Carry Boukee an' house an' all. De speerit come now. "Susie come down." House come down. Heavy pots of pease an' rice an' so forth been among de rooms, etc. De mo' Boukee eat, de mo' de pot get full up. He eat until de speerit reach. Dey began to say to each oder, "I smell fresh meat." Boukee drew up under de table. Although he's in trouble, he yet still had one han' into de barril of biscuit, speerit biscuit. Alas! b'o' Boukee was cotched. De speerit made up deir min's, "What would we do wi' dis man?" Some say, "Put him into a tar barril." Some say, "T'row him out." Boukee say, "De bes' t'ing to do wi' me is to t'row me in a patch of prickly-pear, an' dat will be my deat'." [1] Dey said, "No, sing me one of your songs, an' we'll let you go." [2]



II. [3]

Boukee went to de speerit house, an' he saw man roll out some flour. When he gone, he meet b'o' Rabbit. Say, —

"Mary come down so low."

De house comes down. (Was up in de air.) B'o' Rabbit bein' de sensibilist one. He roll out de barril, an' he gone home. B'o' Big-Gut, b'o' Strangle-Eye, an' b'o' Fiddlestick were greedy. Dey stay in de house an' et biscuit. De speerit come ba' from his wa', say, —

"Humph! I smell de blood of an Engishmun."

De speerit take his sea-rod an' switch dem all. Say, —

"Mary go up so high."

[1] A reference to the pattern of the trickster who suggests the disposal he wants (see p. 15, note 4).

[2] Compare North Carolina, JAFL 30 : 168; Cape Verde Isls., Parsons MS.

[3] Informant 6.

De house fly up in de air. Dey all fall down, one bus' his belly open. Dey gone. B'o' Rabbit smokin' his pipe say, "Humph! too greedy."

5. MOCK SUNRISE: THE PASSWORD: UNDER THE BED.

I.[1]

Once was a time, was a wery good time,
Monkey chew tobacker, he spit white lime.

It was a very starvation. Rabbit had plenty chillun. So de wife said ter Rabbit, "Why don't you go an' look for food? Now you can't give your chillun not'in' to eat." 'Fo' day dat mornin' Rabbit went out in de woods. He went about seven miles from his home, an' he got to a town. Dere were plenty food in dat town. Dere was a heavy iron gate surroun' dat town. He said "Come an' antee!" to de gate. An' de gate open. When he got in, he said, "Come a fee!" and de gate shut, — shut wi' him in de market. So Rabbit consider upon his po' little chillun he leave home, an' he fill his bag wi' provision. So Rabbit never tarry. He knew dat people will be out 'bout four o'clock inter de town. So when he got to de gate, he said, "Come a antee, come a fee!" De gate open. So when he got home dat night 'bout nine o'clock, de wife was very glad, an' likewise de chillun. Dey all sat aroun' de bag an' eat. At dis time b'o' Boukee he come. So dey gave b'o' Boukee a leetle bit of de grub ter carry home for his family. So dey give b'o' Boukee four bunch of banana. So he so greedy, befo' he get home he eat two bunch. So b'o' Rabbit bid him come in de mornin' early. "Six o'clock we go to dat town get some more food." Befo' de day was clear away b'o' Boukee goin' in de town. In de east where de sun rise he make a big light up in de eas'. Den he come to b'o' Rabbit. "B'o' Rabbit, wake, man, wake, wake, wake, wake, day come!" So when b'o' Rabbit come to de do', he said to b'o' Boukee, "Why don't you go home an' sleep till day clay [clear]?" So b'o' Boukee went home; an' when day clay, he walk along wi' b'o' Rabbit. So when b'o' Boukee get to de town where dis food is, instead of full up his bag b'o' Boukee min' (commence) eatin'. B'o' Rabbit full up his bag an' gone home, leave b'o' Boukee in de township. So when de people come, b'o' Boukee was hiddin away underneat' de bed. He was safe while he was dere. Dey cooked de food ter give it to de leetle girl, ter give it to de middle-size girl in de bed, lying down. So ev'ry momen' he run out underneat' de bed beggin' de little girl for food. De moder she said to de little girl, "What you cryin' about? Why don' you make yerse'f easy?" When de fader come in, he look underneat' de

[1] Informant 7. Compare Cape Verde Isls., Parsons MS.

bed. Dere was b'o' Boukee. An dey haul him out underneat' de bed. So dey severe flog him. An' I was dere; an' when dey give him de las' cut, dey cut me an' dash me down ditto fur tellin' dat lie.

II.[1]

Now, this was a time about b'o' Rabby an' b'o' Boukee. Now, this day b'o' Rabby came to b'o' Boukee, and said, "Man, you know I could carry you to a house where plenty food." Anyhow, next day they start. When they got there, they said, "Open, ca-banger, open!" The door open. When they got in, "Shut, ca-banger." The door shut. Now they start to steal. Now some tamaring (tamborine?) was there. Now, when they had their bag half full, b'o' Rabby gone to the tamaring, took it up an' beat.[2]

Sting bow sting you bellee full go long.

He gone now. B'o' Boukee gone, take up one and start.

Sting bow sting bow your bellee full go long.

He throw that down, he pick another.

Sting bow sting bow bellee full sit down.

So he start to get again. So when he listen, he heard, "Open ca-banger, open." The door open, an' b'o' Boukee ran under the bed. So they put child under the bed and gave her her food. So b'o' Boukee said, "Give me some." She gave him. "Give me more." She gave him. "Give me the pan." She gave him. He did that four time. Then, when they look under the bed, they said, "Oh! Boukee here." So they took him out, and sixteen double swish on him; and fast they gave him the cut, he said, "Shut ca-banger." And when the child said, "Boukee, say 'gomma maura,'" b'o' Boukee pitch out de door, and he heavy — the pitch he pitch knock me here to tell that story.

6. THE PASSWORD: IN THE COW'S BELLY.[3]

B'o' Rabby used to go to de cow, an' de cow open his bellee; an' b'o' Rabby jump in, an' de cow shut his bellee again. B'o' Boukee

[1] Written by informant 8.

[2] In the Cape Verde Islands tale, Tubinh beats the *tamborinh*, the little drum, and sings.

[3] Informant 4. This tale is very generally known on Andros. Compare Bahamas, MAFLS 3 : XVI; Jamaica, Pub. FLS 55 : VI; Georgia, Harris 1 : XXXIV; Louisiana, MAFLS 2 : 111–112; Cape Verde Isls., Parsons MS; Sierra Leone, Cronise and Ward, 175–177, 231–238; Duala, JAS 13 : 61–62; Hottentot, Bleek, 29; Kaffir, FLJ(SA) 1: 26–29; Basuto, Jacottet, 124; Zulu, Callaway, 1 : 84–85; Portugal, Braga, XCIV; Portugal, Coelho, XXX. Comparative, Bolte u. Polívka, XLV.

gone to b'o' Rabby. Was cookin' meat, an' he ax him where he git it. So he tol' him. Say, "Come termorrer, an' I'll care you." So when he come, dey gone. An' he say, "Open, gobanje, open!"[1] An' dey gone inside de cow. When b'o' Rabby went in, he show b'o' Boukee, "See, dat's de hear', don' cut it." An' b'o' Boukee was so wil' he cut de heart, an' de cow fell dead. B'o' Rabby said to b'o' Boukee, "What we doin' now?" Say, "You go in de maw, and I will go in de gall." When de man come fin' his cow was dead, he didn' know what kill it.[2] So he clean de cow; an' when he cut de cow open, he put de maw down an' he t'row away de gall. An' when he t'row away de gall, b'o' Rabby jump out de gall. When he jump out de gall, he say, "Looka, I had on me clean clo'es. You t'row on de gall. Looka how I look." Say, "Never min', bro', come away! I gi' you some meat. I didn' see you, dat's why I t'row it on you." B'o' Rabby said to him, "You know who kill yer cow?" Say, "Get a stick an' beat de maw, but don' let de person speak." Dey beat on Boukee until dey almos' kill. An' Boukee jump out; an' when he jump out, he knock me to tell you dat.

7. MOCK SUNRISE: THE PASSWORD: IN THE COW'S BELLY: SHOES IN THE ROAD.[3]

Once upon a time dere was b'o' Rabbit an' b'o' Boukee. De two of dem was married. Ev'ry day b'o' Rabby go an' look fe fresh meat. Now, dis day b'o' Boukee wife say to b'o' Boukee, "You so crazy, ev'ry time b'o' Rabby goin', bring fresh meat. You can' bring none." B'o' Boukee say to his wife, "All right, to-morrow me an' b'o' Rabby will go huntin'." Soon in de mornin' b'o' Boukee got up. Make up one beeg fire in de eas', an' say to b'o' Rabby, "Look at dat beeg fire in de eas'." B'o' Rabby say to b'o' Boukee, "Don't worry me now. Go back sleep till day clay [clear]." When day come, b'o' Boukee come to b'o' Rabby house an' waked him up, an' de two gone out huntin'. An' dey went to de king pasture. When b'o' Rabby get dere, he gone to one of de cow an' say, "Open, cabanje, open!" An' de cow open. When he get inside of de cow, b'o' Boukee come in. B'o' Boukee pass b'o' Rabby, an', goin' up in de cow head, started a-cuttin' meat. De two, b'o' Rabby only cut a leetle basketful; but b'o' Boukee was beeg eye, he wants plentee. When b'o' Rabby finish cuttin' his meat, he say to b'o' Boukee, "When you want to come out,

[1] *Variant:* "Open, saxen, open!" (New Providence.)

[2] *Variant:* "Dey stay in fe about t'ree days. An' de man, de cow was so fat, [wondered] where all de fa' goin'." (New Providence.)

[3] Informant 9. Compare Scotch, Campbell, XVII d; Norse, Dasent, 232–251; Oaxaca, Radin-Espinosa, 131. Comparative, Orient u. Occident, 313; Mélanges Asiatiques, 181.

you mus' say, 'Open, cabanje, open!'" An' b'o' Rabby come out of de cow, leavin' b'o' Boukee in de cow. When b'o' Boukee was startin' fe come out, he say, "Shut, cabanje, shut!" De cow jus' sealed up closer. More b'o' Boukee say, "Shut, cabanje, shut!" de closer de cow sealed. De cow dropped down dead. When one of de men goin' to de king and tol' de king dat de cow was dead, de king say, "Take him out an' have him be skinned." De men den carried de cow down to de river. When dey get down to de river, one cut open de cow, take out de cow belly. An' de woman den cleanin' de cow belly, b'o' Boukee jump out. He say, "You see, good man, me washin' me skin in de river, you no can come t'row dat t'ing on me." Started a-cryin'. An' de men tol' him hush. Say dat dey will give him half of de cow an' twenty poun'. After dey finish cleanin' de cow, dey give b'o' Boukee half of de cow an' twenty poun'. B'o' Boukee went home glad. Say, "I got buy golden slippers fe me wife." Vwhen he reach in de half way, he drop one of de slippers, an' he leave him in de road. B'o' Rabby gone an' pick up de slipper an' ran t'rough de bush. B'o' Boukee put down his meat an' twenty poun' an' say, "I got to go back fe de oder golden slipper." Vwhen he reach back where he drop hees slipper, he foun' dat it was not dere. He started goin' home again. Vwhen he reach where he lef' dis twenty poun' an' half of cow, he foun' dat it was not dere.[1] All dis time b'o' Rabby take dese t'ings an' gone home. Vwhen b'o' Boukee reach home, hees wife say to him, "You so crazy. It is b'o' Rabbit take dem same t'ings what you had." An' de woman get arowin', an' b'o' Rabbit beat b'o' Boukee wife, an' move out from dat settlement.

Bo ben,
Dis story en'.

8. PLAYING DEAD TWICE ON THE ROAD.[2]

Once it was a time, a good ol' time,
Monkey chew tobacco and spit white lime.

Boukee an' b'o' Rabbit make up ter go fishin'. Dey went fishin'. B'o' Boukee ketch all de small fish, an' b'o' Rabbit ketch all de big one. An' when dey come asho', b'o' Boukee say, "Share de fish!" an' b'o' Rabbit say, "No, you share them. I only want de small one, an' you take de beeg one." B'o' Rabbit done string up, an' he went

[1] The loss of property through laying it down to go and look for other articles is a common pattern, Boukee being generally the sufferer.

[2] Informant 1. This tale is generally known. For playing dead twice on the road compare Louisiana, MAFLS 2 : 109; Georgia, Harris 1 : XV; Georgia, Harris 3 : XXII; South Carolina, Christensen, 26–28; North Carolina, JAFL 30 : 168 (No. 3); Brazil, H. H. Smith, 552, 555; Soudan, Klunziger, 401; Cape Verde Isls., Parsons MS. Comparative, Cosquin, LXX; Bengal, Day, 11.

befo'. He played dead in de road. Boukee said, "If I meet another rabbit like dis, I go back an' get dat rabbit; have two rabby an' a bunch of fish. B'o' Rabbit went befo' again an' played dead. B'o' Boukee said, "I'll go back an' get dat rabbit, an' I'll have two rabby an' a bunch of fish." An' he went, an' he meet no rabbit yet. An' he come back, he meet no fish.[1] So he went an' he cut off b'o' Rabbit an' he play dead. B'o' Rabbit said, "If I see anoder boukee like dis, I'll go back an' get dat boukee, an' I'll come back an' have two boukee an' a bunch of fish. B'o' Boukee went befo' an' play dead again. B'o' Rabbit said, "I'll go back and get dat boukee, an' I'll cut dis one t'roat an' leave him to bleed till I come back."[2] An' he went home. His wife ax him, "Where is de fish?" B'o' Rabbit t'ief (thieve) all de fish.

9. THE MASTER THIEF: SHOES IN THE ROAD.[3]

Once was a time and a good old time.

This was a man had three son, — one name Tom and the other name Dick, one name Jack. His father ask them what trade they want. Tom say he want a shoemaker. He said, "Go." Dick said he want to be a minister. He said, "Go." Jack said he wanted to be a t'ief. He said that's what he want. He gave Jack ten dollar to go in the market to buy a half of cow. Jack went in the market and call for the half of cow. W'iles' the man was cutting the cow, slip round to counter and took out ten dollars and mark ten on it and put it back. And mark ten on his one and put it back in his pocket and took the meat and start. The man call him back and ask him for the money. Jack said, "Man, I pay you." He said, "No, you ain't pay me." Jack start to cry, and said he going home to tell his father. He said he is going to put Jack in jail. Jack said, "I had twenty dollars all mark ten, and if I ain't got all, you get your ten." And he said, "If I got any in here mark ten, you pay me." And when he look, he find the ten dollars; and Jack said, "If you don't pay, I will report you." And man get scared and pay Jack one hundred poun'. And Jack carry it home. And his father told the king that he got a boy will t'ief his life. And next day he buy one pair of gold slippers and send out Jack. One man was passing with a cart full of money. Jack put one the slipper in the road and hid. The man said, "What a pretty slipper!" He pass it, an' Jack come out the

[1] It is to be understood that on returning for the rabbit he drops his fish, b'o' Rabbit of course appropriating them.

[2] There was great laughter here, on the part of narrator and audience, over Rabbit taking no chances (cf. Georgia, Harris 2 : IV).

[3] Written by informant 10. Compare Cape Verde Isls., Parsons MS.; Thompson Indians (Teit, JAFL 29 : 316). Comparative, Cosquin, 2 : 271, 364.

bush and pick it up, and run another road an' put it in the road and hid. The man said, "What a pretty slipper!" He jump down and said he goin' back for the other one. When he was out of sight, Jack run and take all the things and carried it home to his father. The king send for Jack, and told him if he could t'ief this pound-cake off this table, he will let him reign king. The king put man to the gate to look when Jack coming in. Jack put on short pan's and took a apple in his hand and went. When he reach, he said, "Good-evening, sir!" Those mens said, "Good-evening! What is your errand?" He said, "I come to bring this apple for the king." They didn't know that was Jack that night, because he had on a short pan's. They come in, and Jack went in and went to the kitchen and tol' the cook that the king send this apple to put on the table where the pound-cake is. He said, "Make fast before Jack come." She said, "I am doing something now." Jack said, "Let me run and put it there." She send Jack, and Jack steal the pound-cake that same time. The next morning Jack bring the cake to the king. He said, "That's good, Jack." He said he got one more for Jack to t'ief. He said, "If you could get my wife ring off his [her] finger, you could reign king." One man just die the same night. Jack went to work and dig the man up, and get a ladder and put him on it, and carried it and put it to the window. And he pull the dead man upstairs. And the king said, "My wife, see Jack coming up there now!" And he shot the dead man for Jack. And when he shot him, pull him down and pull off the rope, and move the ladder, before the king come out and come round the other side and went in and whispered to the door, and said, "My wife, out the lamp and give me the white sheet and the ring. Let me go and bury Jack." She gave Jack. She think that was her husband. And Jack run out. When her husband come in, she said, "Give me the ring now." He said, "Which ring?" She said, "The ring you ask me for." He said, "Well, be damn if that ain't be Jack." The next morning Jack come and bring the ring, and said he come for the king chair. The king come out, and Jack walk in and reign over all. And I been right there and said, "B'o' King, you too fool." And he dart at me, and I fart. Cause me and him to part.

Bunday.

10. TAR BABY.

I.[1]

Dis was a man had a fiel'; an' ev'ry time he go, he lose his t'ings. When he lose his t'ings, he say, "All right, I know jus' what to do.

[1] Informant 11. This tale is generally known on Andros. Compare Bahamas, MAFLS 3 : XII; Georgia, Jones, IV; Louisiana, MAFLS 2 : App.; Georgia, Harris 1 :

I'll put somebody here to watch out to see who does take my t'ings." An' dey kyarry dis baby in de fiel'. After dey kyarry dis baby in de fiel' (dis was an obeah baby, a witch baby), dey stan' him up dere.[1] Dis man gone dere to-day. Say, "Look at dis pooty gyirl. Look how nice dis gyirl stan' up dere. Fancy I can kiss dis gyirl nice. Good-mornin', ladee! Ladee, how you do? Wan' me to kiss yer?" Goin' up to her, say, "Gi' me yer han'." De han' fasten. Say, "Look at dis ladee hol' my han'." Say, "Lawd! dis gyirl love me for su'." Say, "My gyirl, I bet you I can kiss you." Say, "Gyirl,

II; South Carolina, Christensen, 62–68; North Carolina, JAFL 30 : 168 (No. 1); Cape Verde Isls., Parsons MS.; Sierra Leone, Cronise and Ward, 104–109; Ewe, Ellis 2 : 276–277; Hausa, Tremearne, 213; Duala, JAS 13 : 59–60; Angola, MAFLS 1 : XXII; Fjort, Dennett, XXIII; Congo, FL 20 : 209–210; Hottentot, FLJ(SA) 1 : 71–72; perhaps also Schultze, 477; Philippines, JAFL 20 : 311; Oaxaca (Mexico) (JAFL 25 : 200, 201–202, 204–205, 235–236; Radin-Espinosa, 121, 153, 183, 186, 196; Mechling, JAFL 29 : 549); Venezuela, VAEU 20 : 275.

[1] In another version the tar baby was set up because Boukee had "done dirtiness in de well." In my North Carolina variant, Rabbit muddies the well by washing his face. In the variant given in MAFLS 3 and in a variant I have from Watling's, in the Louisiana and Georgia tales, and in the Fjort tale, the theft is of water from the well. Mainly the tar baby is a trap against the thief. With the reference to it as an obeah baby in mind, together with the actual practice in the islands of "fixin'" or "dressin'" fields against thieves, it seems clear the tar baby has been thought of as a charm against thieves or trespassers. — In the Angola tale the gum baby is indeed the "medicine" supplied by the "old one" to catch the thieves. In the Cape Verde Islands and the Sierra Leone tales it is also the *saibo* or the "country-fashion-man" who gives directions for setting up the tar figure or barrel or the wax girl. —In the Bahamas there are several thief-catching methods. A liquid-tight mahogany box containing a fresh conch, some grave-soil, and a threepence, may be buried in the field. Sometimes salt water taken at flood-tide, sometimes a species of lily (cf., for Jamaica, FL 15 : 455), is buried, always I believe with the grave-soil and the coin, the idea being that the spirit is thereby hired to work against the thief. Either the thief will be held fast in the field until the owner finds him, or, if he eats the produce, he will swell up, and, unless he confesses and begs the owner to remove the charm, he will burst (cf. Pub. FLS 55 : XVI). For the use of a box and of salt water in the Windward Islands see FL 26 : 262; also, for the practice of hiring spirits in the Leeward Islands, FL 26: 272). — Hiring spirits is a widespread Bahaman practice. Cf. MAFLS 1 : 260, n. 97. A sponger will fasten a threepence to his boat fore and aft to insure a spirit working for him. "Sperit mus' work fe yer. You pay 'em." A piece of a human leg-bone wrapped in red flannel (cf. FL 26 : 263) — "put him forwa' in de high" — also makes a boat sail fast. A spirit may be hired to work against one you are "begrudgin'." Preliminary to "puttin' ghos' on" somebody, a coin is left on the grave of your spirit employee. A spirit may similarly be employed to cure physical ailments. — Swelling up appears to be the regular punishment for thieving of any kind. I was told of a man who had stolen some clothes from a boat. The obeah man gave the robbed man some "juju" to burn, making "a little black smoke" on his boat at five o'clock that afternoon. He was instructed to absent himself the next day at the same hour. The next day the thief, having swollen up meanwhile, returned the clothes. Compare the Jamaican way of finding out a thief by "a curious kind of smoke, which, when it rises, goes to the house of the thief" (FL 15 : 93). The native use of the word *juju* is also of interest, perhaps disproving Udal's theory that the word had not left the mainland of West Africa (FL 26 : 256).

le' me kiss." Mout' fasten.[1] Say, "Dis gyirl wan' to keep me heah." Say, "I hug you." He do so. De oder han' fasten. Say, "For Gawd sake, I kick um." When he do so, de feet fas'. "Look at dis pooty gyirl, don' wan' me to go, hug me." He take de oder foot. Oder foot fasten. Say, "Dis gyirl love me, don' know how I can manage, she hug me so." He come to fin' out it was tar baby.

II.[2]

B'o' Boukee an' b'o' Rabby goin' along. B'o' Boukee was foolish, an' b'o' Rabby was wery wise, wery wise. Dis day dere was a man put a tar baby in his fiel' to ketch t'ieves. B'o' Boukee was passin' dis man fiel'. An' dere was plenty papaw in de free ripe. Now, b'o' Boukee wanted dese papaw. But seen dis tar baby man[3] in de fiel' consider dis man could atalk. He gone up to de man, he slap him wi' de right han'. "What you doin' here?" Dat han' hol' fas'. He slap him wi' de nex'. Dat one hol' fas'. He tu'n roun'. He take his foot. He kick de tar baby. Dat foot hol'. Den he say, "You wouldn' le' me go?" He say, "What you mean?" Say, "I betcher I bite you." He take his tee'. He sink in de tar baby. Dat hol'. So de man dat evenin' he come by his fiel', he half kill him wi' a lickin'.

E bo ben,
Dis story en'.

III.[4]

B'o' Boukee an' b'o' Rabbit all de time t'iefin' de people fiel'. Now de people set one tar baby in de road. B'o' Boukee say, "Humph, humph, man, dis heah pooty gyirl." Say, "Le' me go play wi' um." When he go to hug de girl, he stick um. When he gone to kiss um, he stick um. Say, "Man, I go strike um. Le' go o' me." An' he strike wi' a har' stick. Say, "Mo' [move] from me." When he come to kick, he foot stick. Say, "Man, I butt you wi' my forehead." When he butt him, he forehead stick. "Man," he say, "gwine butt him wi' my bellee."[5] When he butt him, dat stick. Den he hang up on de tree. De woman come. Say, "Oh, you done t'iefin' all my victuals."

E be,
My ol' story is ended.

[1] *Variant:* "Gal, you love me so till you would not let my mouth ago" (Nicolls Town, Andros). This courtship does not always figure. In one version it is a woman thief who is caught, her apron as well as her person sticking fast to the tar baby.

[2] Informant 12.

[3] In the Louisiana tale, "tar baby" is a man. It is a man, too, in a Barbadoes variant I have recorded. It is a tub of tar or a bucket in North Carolina variants (JAFL 11 : 290), and in Cape Verde Islands variants it is a barrel of tar.

[4] Informant 6.

[5] Compare Angola, MAFLS 1 : 187 (note 531).

11. TAR BABY: MOCK PLEA.[1]

Once upon a time, a very good time,
Monkey chew tobacco and spit white lime.

There was once a man name Be-Rabbie, and another name Be-Fox.[2] They use to go in a man field and steal all his things out. Now, this man set a tar baby there to catch these thief. Now, when these chap saw this tar girl, Be-Rabbie went to this tar girl. He said, "Oh, look, this pretty girl! oh, my! let me kiss her." And when he kiss her, his mouth stick; and when his mouth stick, he do all kind of things to get his mouth off. Then he said, "My father say anybody hold me, I must strike them." And when he struck, his hands stick. And he said, "I bet I kick you." And his foot stick. And he said, "I bet I butt you." And his forehead stick. And when the owner of the place came, he said, "This is the fellow that has been doing the stealing." And he took him off. And they all made up a large fire.[3] And there was a large piece of prickle. And they asked him which one he would go into. And he said, "Don't put me in the prickle, else I will die." And they say, "You don't want to go in the prickle, but I am going to put you there." And when they put him into the prickle, he said, "Oh, you stupid people! This just where I was born." And he was unharm.[4]

E bo ben,
My story is end.

12. TAR BABY: TAKE MY PLACE.[5]

B'o' Rabby was a man always like to t'ief. One man miss t'ings out of de field, so he wents and made one female baby out of tar and put to de side of de field for b'o' Rabby to see. B'o' Rabby was fond of all de gals. By and by b'o' Rabby go to de field and commenced to t'ief. When he got one load of potatoes, he look and see one gal. "By golly!" he say, "I will hab gal and potatoes too." When he took

[1] Written by informant 2.

[2] This appearance of Fox, his only appearance but one in our collection, suggests an unusually close relationship with the American mainland. Of *all* his stories, Rolle of Nicolls Town writes me, "I learn them when I was small by older folks telling them to me, and I keep them in my mind till now."

[3] *Variant:* The man said, "I am going to give you what Paddy gave the drum. He made up a big fire and t'row Rabbit and the Tar Baby in it. I laugh until now." (Watling's Island.)

[4] See p. 6. Compare Bahamas, MAFLS 3 : 74; Georgia, Harris 1 : IV, XII; Georgia, Harris 2 : XII; North Carolina, JAFL 30 : 168 (No. 1); Yoruba, Ellis 1 : 266; Yoruba, JAFL 26 : 5; Angola, MAFLS 1 : XVII; Brazil, H. H. Smith, 551. For American Indian parallels see Boas, BBAE 59 : 305 (note 2).

[5] Informant 14. Collected by W. T. Cleare, Commissioner.

hold of de gal with his right hand, it stuck. B'o' Rabby say, "Lemme go, I tell you, I no lub you ef you no let me go. I kick you." And he kick with his right foot, and de foot stuck. B'o' Rabby say, "Look here, gal! I tell you, lemme go! Ef you no let me go, I strike you." B'o' Rabby struck with his left hand, and b'o' Rabby hand stuck. He say, "Dis is a pooty t'ing. I no want to make lub to you, gal. Ef you no let me go, I butt you." And he butted, and b'o' Rabby head stuck. He say, "Now, gal, I want go befo' the people come to de field and catch me. Now, gal, I going kick you with my tother foot." And he kicked, and his left foot stuck. B'o' Rabby found he now stuck all over with his load of t'ief sweet potatoes on his head. B'o' Rabby say, "My Gawd! I going dead right here." When the sun commenced to go down, b'o' Rabby saw b'o' Boukee coming. When b'o' Boukee saw b'o' Rabby, he say, "Brer, what you do here?" B'o' Rabby say, "Dey put me here until I marry de king's daughter. B'o' Boukee, dis is a good chance for you." B'o' Boukee say, "All right, I take um." B'o' Rabby say, "Brer, loose me." B'o' Boukee loosed him, and b'o' Rabby took b'o' Boukee and stuck him to the tar-baby gal. B'o' Rabby hid in de bush to see what become of b'o' Boukee. By dis time here come massa of de field. When he saw b'o' Boukee, he say, "Ah, you t'ief my potatoes!" B'o' Boukee say, "No, massa, I waiting to marry de king's daughter." Massa pull b'o' Boukee from gal tar baby and gib him one kick, and b'o' Boukee run home and told me dis tale, and want me to go marry de king's daughter.[1]

13. PANS WITH SWITCHES.[2]

Rabbit travelled until he foun' a tree — great big dishes an' sma' dishes wid food. Rabbit replied, "Let dat sma' dish come down an' switch me." An' as de sma' dish come down, it whirl roun' an' roun' with switches in de dish. Gi' him a severe whippin'. An' he never shiver at all. An' he receive all de food what was in de dish an' put in his sail bag. So dis mornin' Rabbit an' Boukee come together. So Rabbit said to Boukee, "You mus' do as I tell yer to do. Now, I'm not goin' to shiver, but I'm goin' to stan' an' bear all de pain." So he said to Rabbit, "Why no one could ha' t'ought you could stan' lickin'." Den Boukee lif' up his eyes upon de tree. Say to de watchman, "Let dat big dish come down." Den come down de big dish wi' de switch. Den it commence to whip Boukee. "Oh, my lord! Oh, my lord!" Den de dish went again upon de tree. Den Rabbit say, "I tell you so. Ef you did do as I do, you would ha' got food. But you sich a greedy man, heah you are you get you not'in'.

[1] See pp. 83, 84.

[2] Informant 7. Compare Jamaica, Dasent, App. ("The Little Child and the Pumpkin Tree").

I am satisfied. Got me a load of food to carry home to my wife." An' when he get 'long de road, den Boukee said to Rabbit, "Do, man, gi' me some of yer food." Say, "Dis ain't place ter ax fer food. Didn' you say you could stan' mo'n I could stan'?" Den Boukee get home to his wife. His wife make up to him an' say, "You been out all day an' bring no food home to your chillun? T'ought you was a man, but you no man at all." So Boukee made answer to his wife, said, "I'll go to de king." Say, "I'll show de king my condition." Den when he get befo' de king, he made his obedien'. Says, "I want some food." King say to Boukee, "De bes' t'ing I will do wi' you, I'll sen' you to de hospital." Says, "Who will take charge of my wife an' chillun?" — "I will sen' one of my officer. Befo' your wife an' chillun should die, I will take them in the hospital, an' dey remain dere; an' when your son an' daughter grow, I'll take your son to be an hofficer on board de ship. Den your daughter I'll send her out of de country. Den you won' see dem no more." Den de moder commence to weep for her daughter. "Weep no more, ol' lady! De en' of your daughter, by an' by. She will be all right." An' I myse'f was standing when de las' word come out of her mouth. Say to de king, "I'll bid you farewell." Dat's de en' of dat story.

14. THE GOOD CHILD AND THE BAD.

I.[1]

Dere's a girl had no moder. She had no fader. She had no sister, had no broder. She was lonely in the wor' to herse'f. She had to went an' stay wi' a woman. Dead moder came to her ten o'clock at night. De dead woman tol' de daughter dat she would want de debil to carry her away from her. Nex' mornin' de woman tol' de girl, "Ketch fire, jus' put on de pot, an' when de pot boil le' me know. When you t'ink de pot is dry, den you call me." So dis woman tol' de girl, "Feed all my cattle befo' you eat." An' she done so. So she tol' her, "Go on, me daughter. Good befo' you." Say, "Go down to de pon' an' see some aigg." Say, "Take de blue aigg an' leave de white aigg." Say, "You take dese t'ree aiggs, an' when you get to de water-hole, you break it. Wish in your heart for ev'ry ding you want in dis wor'." De t'ree blue aigg, dat was her blessin'. An' her eyes were shut an' she wish for dese dings. She has been a very po' girl. An' when she open her eye, she was settin' in an homnibus, two horse

[1] Informant 7. Compare Jamaica, FLJ 1 : 281–284; Jamaica, P. C. Smith, 31–34; Louisiana, MAFLS 2 : 117–119; Cape Verde Isls., Parsons MS.; Sierra Leone, Cronise and Ward, 265–275; Yoruba, Ellis 1 : 244–249; Hausa, Rattray, 1 : 130–160; Hausa, Tremearne, 424–428; Duala, JAS 13 : 65–68; Angola, MAFLS 1 : 11; Bulu, JAFL 25 : 109, 113; Kaffir, Theal, 48 *et seq.*; Kaffir, FLJ(SA) 1 : 111–115; Basuto, Jacottet, XX. Comparative, Bolte u. Polívka, 1 : 99, 207.

an' a house-servant an' a five-story house, an' every thing in the wor' she mention. An' she drive down to de woman where she was stayin' wi' de double team. She was one of de highes' prince dat de wor' could afford. When she get near de gate of de woman she was stayin' wi', she saw her wi' de double team, an' she come down. Den dis woman say to her daughter, "You see dat girl got a fortune." Den she say, "Go an' put on de pot; an' when de pot boil, le' me know." An' gi' her a quart o' rice, an' say, "Don' open it until you t'ink it dry." She was werry sassy to her moder. She said to her, "Now feed all my creatur' befo' you eat." Den she say to her moder, "Who ever feed creatur' befo' person eat! I wouldn't do dat." So she say, "Never min', my daughter, do as I tell yer." She said, "I'm goin' to satisfy myse'f." Ol' lady say, "Go on, my daughter. You go down to de pon'. You'll see six aigg, — t'ree white an' t'ree blue." Say, "Take de blue aigg." — "You ever know anybody eat blue aigg? I wouldn't eat blue aigg." So she went an' take de t'ree white egg. De ol' lady say, "Now shut your eye when you get to de water-hole." Say, "Vish for ev'ry t'ing you want in dis wor'." An' her eyes were shet; an' when she open her eyes, she was aroun' wi' wolf, tiger-cat, lion, bears, oliphe (elephant), dawg, ev'ry wil' creatur' dat Gawd made on de face of de eart'. T'rough her disobedience dat was de en' of her. An' I was standin' on de off side. De las' I heard de tiger-cat took her head; an' den I say, "Dat is de en'." An' when I see de tiger-cat run after me, I run an' run, an' never fall down till I strike dis big toe.

II.[1]

Dere's an ol' man once, seemed to be a witchcraf', cuttin' down de trees wi' no head. Den came a leetle boy up near de tree where de ol' man was. Den he said, "My leetle boy, do you see what I was doin'? You come ax me what I was doin' cuttin' down tree wi' no head on."[2] Den again he went on, he saw an ol' lady all so' — leprosy. An' she ax him, "Do, my leetle boy, can't you come here an' bathe my feet?" Den he said, " I looks well come bathin' your feet!" — "Good befo' you, bad behin' you." An' he went on de whole of dat day until night. An' he died on de way, he couldn't get a morsel of bread to eat. De en' of him. Dose ol' people put mout' on him,[3] an' I was dere to de en'. De las' of him. Says, good for ev'ry chillun to have manners for ol' an' young. Ditto, my big toe.

[1] Informant 7. See Louisiana, MAFLS 2 : 118; Cape Verde Isls., Parsons MS.

[2] Compare Bahamas, MAFLS 3 : XXIX.

[3] An Abaco woman once said to me, "If you give ol' person sassies, dey put de mout' on you. Not'in' good ever come to you."

III.[1]

Once 'pun a time, a very good time,
Monkey chew tobacco and spit white lime.

One day Mr. Unfair married a wife. Mrs. Unfair had a daughter, and Mr. Unfair had a daughter by his first wife. The two step-sisters couldn't agree. Mrs. Unfair would always look out for her daughter, but never care for Mr. Unfair's daughter. Fathers, you know, is very deceitful at times with their wives, they take bribes too. This day Mr. Unfair's daughter say, "My poor mother is dead, and Dad don't care if I dies." So she ask her step-mother for a loaf of bread, and told her she was going to look for better step-mother. "I nothing to do with you, go, you go, I am only to see with my child." She gave her the loaf of bread and a bottle of water. The poor girl went. She travelled all day, all night. The next day evening her bread and water was out and she was hungry; and she begin to cry, but still going, praying to God to help her. Just at the time she came out to a river, and she met an old woman with her own head in her lap looking it. When the old woman saw her, she made haste put her head back on her shoulders. The old woman say, "Me daughter, way you gwine?" The girl say, "I gwine ter look for my fortune, ma'am." Old woman, "You see what I bin a-do." — "No, ma'am," said the girl. "Come then, chil', come catch some lice for ma." — "All right, ma'am." She look the old woman head and caught plenty lice. The old woman say, "T'ankie, chil'. God bless you! Good before you, bad behind you. Chil', you see dar house yonder? Take dis key, open the door. You gwine see some eggs. Dem you hear saying, 'Take me,' don't take them, take dem va say, 'Don't take me.'[2] And you gwine see one ol' cat. Don't drive um." — "All right, ma'am." She went and did as she was told, and started on her journey. As she was going, one of the eggs break, and she found herself in a greatly altered position, with plenty company and horses and carts and servants and drays load of foodstuff. The next egg break. There were houses and gardens and all kinds of convenient, and last of all she got a beautiful-looking husband. The news reach to this poor girl's home that she was such a fine lady and had all her wants supplied. The step-sister said, "I going to seek my fortune. If she can get such fortune, why can't I get mine too?" She say, "Mother, give me some food and water, I am going." Mother say, "Yes, my dear, go! I will put some cakes and wine in a basket for you." She started, travelled all that day and that night. Next day she came to a river. She saw an old woman with her head in her lap looking it. She say, "What is this?" The old woman put her head on again, say,

[1] Written by informant 15. [2] Compare Duala, JAS 13 : 66–67.

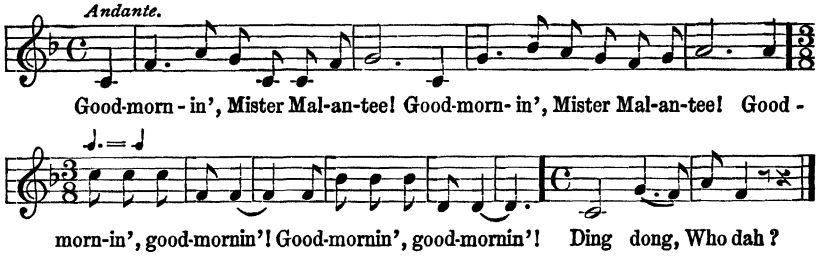
"Daughter, you see what I bin a-do?" — "Yes, I see you looking you old sorey louse head in your old lap. Just you see me, you put it back on your old shoulders." The old woman say, "Daughter, no min', come look ma head." — "Who me? Not me, old lady." The old woman say, "Verà well, chil'. Bad before you, good behind you." She said, "Take this key. Go to dar house you see yonder. Open de doh. You gwine see some egg. Dem you hear say, 'Take me,' no take dem, take dem wa you hear say, 'No take me.' En you gwine see one ol' cat. No drive um." The girl say, "I will go for the eggs." She went to the house, opened the door. "Hoo!" the eggs sung out, "take me!" and they were very pretty ones. The others say, "Don't take me!" and they were ugly. She say, "What I going to do with you ugly eggs?" She took the pretty ones. She saw the cat, and she kicked it and t'row the keys away. As she started, one egg break. Her senses begin to leave her, the road became dark and plenty ghost. She say, "If this the way for me to get a fortune, bad enough." Another break. There was lions, tigers, and all kinds of destructive creature and tore her up.

Billy ben,
My story end.

IV.[1]

Once was a time, was a wery good time,
Cockero' jump from bank to bank,
An' one he leg it never touch water.

Dis was a woman had two sons. One was unbedient boy, an' one was a good boy. Dis day de boy say, "Moder, bake me a loaf of bread. I gwine go look for my livelihood." When he gone, says, "Good-mornin', Mr. Malantee!" Mr. Malantee say, "Good-mornin'!" Say, "I come to buy six cent wor' o' malantee."[2] Mr. Malantee say, "Come right in, an' I'll sell you de malantee in de mornin'." De nex' mornin', vhen he get up, Mr. Malantee say, "Come on for de six cent for de malantee."



[1] Informant 16.

[2] It was bad manners, the narrator explained, to use the same name, *malantee.* See for an analogy Angola, MAFLS I : XLIV.

De boy say, "All right, Mr. Malantee, I bid you good-by." He vent home. De nex' boy say, "Mamma, I gwine." An' he gone. He was de unruly one, had no manners. Say, "Mr. Malantee," say, "come an' gi' me sixpence wor' o' malantee." Mr. Malantee say, "Wait till nex' mornin'." Say, "I'm not goin' ter wait, I'm gwine. When I gwine, I'm gwine to sing, —

"Good-mornin', Mister Malantee!
Good-mornin', Mister Malantee!
Good-mornin', good-mornin'!
Good-mornin', good-mornin'!
Ding dong,
Who dah?"

Be be o en,
Dat story is ended.

An' ef you don' believe me, go an' ax de sa'boat "Clara Bell" captain, an' he tell you much better.

V.[1]

A woman had two daughter. Hate one an' like one. The one dat she hate she sent in de house for cup. Fall down an' break de cup. Give her six cents to go to Mis' Malantee to buy a cup. "Good-mornin', Mis' Malantee! moder sent me for a cup." — "Go upstairs an' sleep till to-morrer." Dis mornin' when she is comin' down, "Good-mornin', Mis' Malantee! good-mornin', good-mornin'! Rang tang." — "Go to that pon' an' take out six aiggs. Dose dat say, 'Take me, take me,' do take them."[2] She took de six. The firs' one she broke was a river, de nex' one he (she) broke was a ship ter carry him (her) across, de nex' one he (she) broke was a house, servants, an' a husban'.

VI.[3]

Once upon a time, was a good old time.
Monkey chew tobacco and spit white lime.
Cockaroach keep time and knock the big drum boom! boom!

Now, this old woman had one son, a very young boy. Every time his mother send him to wash the pot, he turn the pot upside down and wash the bottom of the pot; when she send him to wash the plate, he would wash the plate-bottom; she send him to catch the fire, he put water on the wood before he scratch the match; when she give him

[1] Informant 17.

[2] "Do not take them, take the others," is probably the way the story should have been told, with three eggs to take, and three not to take.

[3] Written by informant 18.

his pants to put on, he would put his foot through the tail part of the pants. One day he said to his mother, "I am going to seek for my living." His mother said, "Son, if you go, you will never come back." He said, "Yes, mother, when I find a living, I shall come home again." So his mother said, "Go, my son, and I wish you good luck." She gave him a bottle of water and a loaf of bread, and told him to be mannerly to everybody he meet with. And so he went. As he was going through the wilderness, he met a very old woman. She had worms dropping from her lips. She said, "My son, where are you going?" He said, "I am going to look for my living." She ask him, if he had any bread, to give her a piece, as she was very hungry. He said, "Yes, ma'am." And took down his bag, got out the loaf of bread, and handed it to her, saying, "Eat as much as you want." The old woman said, "Son, look my mouth, I can't bite your bread, you must break it." He said, "Oh, no, ma'am! you must bite and eat." So she bite and eat; and as she bite, the worms left on the bread. The boy never stand to take them off, but he also bite and eat. When she was finish, she ask him for water; so he hand her the bottle with the water, and she drink. When she remove the bottle from her mouth, the bottle-mouth was stopped up with worms. He put the bottle to his mouth and drink, just as if there was no worms in the bottle's mouth. After this he said to her, "I must pursue my journey." So she said to him, "Go on, my son, good before you, bad behind." He went and went for many a day, till he came to a little old shaggy house in the wilderness, and one old woman was living in the house. When he came to the house, he said, "Good-evening, mother!" She said, "Good-evening, son! and where are you going?" He said, "To look for a living, ma'am. Please, ma'am, let me rest here till in the morning." She said, "Yes, my son." So when it was bed-time, she show him a little room to go in. He went to bed; and through the night centipedes crawl over him, scorpion sting him, snake wrap round his feet, bugs and flea bite him. In the morning she said to him, "How you rest last night?" — "Oh," he said, "very good, ma'am. I sleep like a king." She said, "That's good. Now, my son, I want you to go yonder to the field and bring me three pumpkins. When you get in the field, you will hear the pumpkin say, 'Pick me, pick me, pick me!' but don't pick any what say 'Pick me.'" He went to the field; and when he got in the field, the pumpkin that said "Pick me" he did not pick, but the pumpkin that did not say anything he pick three of them and brought them to the old woman. The old woman said, "Son, your breakfast is on the table. I am going out somewhere, but I will soon be back. If you see an old cat come here and beg you, you must beat it away, and don't give it any of your breakfast." He said, "All right, ma'am." No sooner than she was

gone, the cat came in with his eyes full of biby (?) and his teeth grinning on one side with the foam to its mouth and as stink as a dead dog. The cat beg the boy, and the boy gave it some breakfast. Just as he got through, the cat went, and the old woman came. She said, "So the cat been here?" He said, "Yes, ma'am, and I give it some food." She said, "All right, son." Now, he said, "I must be pursuing my journey." She said, "Take those three pumpkin with you; and if you meet with any danger, throw down this one; and when you get so far, thrown down the other one; and when you get so far, throw down the last one." So the boy took the pumpkin and leave. He was not gone very far before he heard a lion roar, coming to eat him; so he throw down one, and there was a fine rifle all ready loaded. So he shot the lion. Before long he missed his way and was lost; so he throw down the second one, and there was a nice clean road which lead him to one of the finest mansion ever was seen, only no one was in it. So he walk through it, and he remember the old woman said he must throw down the third one. So he threw down the third one, and there was the finest maid that was ever seen, and a gentleman well dress(ed), and lots of other maids which seem to have been her guests. So he married to the fair maid, as the well-dress gentleman was a parson. And they were keeping the wedding, and the perfume from them was so great that it knock me here to tell this story.

VII.[1]

One ol' lady had two son, — one name Jack an' one name Ber Robbie (Rabby?). An' Jack say he moder mus' gi' him one bottle er water an' some bread an' get him he gun. Den Jack say to he ma he goin', an' he gone. Den he walk two day. Den he bread give out an' he water give out, an' he reach up ter one fiel' wid plenty cane. Den he look 'cross to de souderd, an' he see one ol' house, an' he went up to dis ol' house an' meet one ol' lady an' ax her please gi' him somet'in'. Den de ol' lady say she ain' got not'in' only one ol' piece er beef-bone an' one grain er rice an' one grain er peas; but if he wan' dat, he could cook it. So he say, "A' right." So he ketch up fire an' set on de pot wid de one grain er rice an' de one grain er peas an' de one piece er beef-bone. Den de one grain er rice tu'n ter one whole pot full er rice, an' de one grain er peas tu'n ter one pot full er peas, an' de one piece er bone tu'n ter one pot full er all sort er meat. Den when de ol' lady t'ink Jack mos' done cook, she come ter de do' an' say, "I goin'; but if yer see one ol' cat come, yer mus' feed her, den you mus' beat her." An' Jack say, "A' right." Den in fibe minute, when he went ter eat he dinner, one ol' cat come up. So when Jack finish

[1] Informant 19. Collected in Wilson City, Abaco, by Hilda Armbrister.

eat, he feed de cat; an' when he finish feed her, he was playin' wid her, an' she come rubbin' he han' an' gone under de cheer. Den in fibe minute he didn' see her no mo'. Den he see de ol' lady comin' draigin', comin' draigin'. An' de ol' lady ax Jack if he feed de cat, an' Jack say, "Yes." An' she ax him if he beat de cat, an' Jack say, "No." Den de ol' lady tell Jack he mus' sleep dere dat night, an' he say, "A' right."

Den befo' day dat mornin' Jack call de ol' lady, an' tell her he goin'; an' she say, "A' right, but go ter de chicken-coop an' take t'ree er de w'ite aigg, but do' take none er de red one." So Jack take t'ree er de w'ite aigg. An' de ol' lady tell him e'ry mountain he meet up ter he mus' t'row one behin' him. So Jack start, an' de firs' mountain he meet up ter he t'row one behin', an' he get one upstairs house an' one yard an' all sort er t'ing. An' de nex' one he t'row behind, he get one kitchen an' one shop an' all sort er t'ing. An' de t'ird one he meet up, he t'row down de las' aigg, an' he get one wife an' plenty servant an' one oder shop. Den one day Jack an' he wife was sittin' down in de dinin'-room talkin' when one ol' lady pass an' ax fer one drink er water. An' de servant was washin' dish, an' she give him some er de dish-water. Den de ol' lady drink de water an' sit down an' commence ter talk. Den Jack give de ol' lady some cake an' some wine. Den when de ol' lady finish eatin' de cake an' drinkin' de wine, she ax him what he name? So he say, "I name Jack Stay-Below." So she say, "Oh, dis ma son I was lookin' fer." An' he say, "Yes, dis yer son, yer jes' fin' out, hey?"

An' dey give me one big ol' poun'-cake, an' I sit on de cake, an' it bring me right in town.

Continuation.[1]

When Ber Robbie hear all dat, he say ter he ma, "Go get me one piece er bread an' one bottle er water an' ma gun, I goin' look fer livelihood." Den he start, an' he went two day an' two night, till he water an' he bread gi' out. Den he meet up ter dis fiel' er cane, an' he look 'cross ter de souderd an' he see one ol' house, an' he say, "I goin' cut some er dis cane." So he cut one dozen; an' when he cut it, he sit down till he eat it. Den when he done eat, he gone ter de house, an' he meet one ol' lady, an' he ax de ol' lady, please gi' him somet'in' ter eat. Den de ol' lady say she ain't got not'in' but one piece er bone an' one grain er rice an' one grain er peas. An' he say, "I do' want none er yer ol' rotten stinkin' bone er yer one grain er rice er yer one grain peas." Den he still cook de piece er bone an' de one

[1] I have left this division of the tale as I received it. Although in this case it may have been made for a purely practical reason, it is an illustration of the way the tale of "The Good Child and the Bad" may be broken up.

grain er rice an' de one grain er peas. An' dey didn' tu'n inter notin' 'cep' de one piece er bone an' de one grain er rice an' de one grain er peas. Den when Ber Robbie mos' done cook, de ol' lady come ter de door an' say, "I goin'; but if one ol' cat come, feed her an' den beat her." Den de cat come, an' den Ber Robbie take he dinner an' eat it, den he take some an' feed de cat, den he take one beeg stick an' he beat her till he mos' kill her. Den de cat run under one cheer. Den he see de ol' lady comin' holdin' up her back. Den she ax Ber Robbie if he feed de cat an' beat her, an' he say, "Yes." An' she say, "Yer mus' be mos' kill de cat, cos de beatin' from de cat mos' break ma back, cos I was de cat. Anyway, you mus' sleep here wid me to-night." An' Ber Robbie say, "A' right." Den befo' day da mornin' Ber Robbie call de ol' lady an' say, "I goin' now." An' she say, "A' right! but firs' go in de chicken-coop an' take t'ree w'ite aigg, but do' touch de red aigg." So Ber Robbie gone in de coop an' take t'ree er de red aigg. An' de ol' lady didn' know, an' she say, "E'ry mountain yer meet up ter, t'row one behin'." So de firs' mountain he meet up ter he t'row one behin', an' snake an' centipede an' all sort er creetur come out. An' de nex' mountain he come up ter he t'row one behin', an' rat, lizaid, an' all sort er creetur come out. An' de las' one he meet up he t'row one behin', an' lion an' tiger an' all sort er creetur come out an' tear him up. Den nex' mornin', when de ol' lady get up, she miss her t'ree red aigg, so she gone ter look fer de boy. So she pass two er de mountain an' she ain' see not'in'; but when she come up ter de las' mountain, she see all de blood an' maggot. Den she take de blood an' maggot an' pull um togeder an' make Ber Robbie come ter livin' man agen.

VIII.[1]

Dere's a lady had two chilrun, an' she did lo' one better dan de oder. An' she love Jane better dan she did love Lucy. An' ev'ry day Lucy did have go to de fountain an' draw water. One day when she did go to de fountain an' draw water, a ol' lady wi' her skins full o' holes came an' ax her for a drink o' water. But befo' givin' it to her she rinsed de pitcher, an' give de water to de ol' woman. An' she drank it. "T'ank you, my dear chil'," she said. "Dis adwice I give you. De fus' word you shall speak, purls an' di'mon's shall fall out of your mouth." Ven she get home, her moder began to scol' her for bein' so long at de fountain. "It wasn't my fault." An' den purls an' diamon's fell out of her mouth. "Jane, Jane, come, deah chil', see what fall out o' your sister mout'. Purls an' di'mon's fell out your sister mout' when she speak." Her sister got wery jealous, an'

[1] Informant 20. This tale may have a literary source.

says to-morrew she will kyarry a silwer cup, an' anybody ax her for water she will gi' it to her. But when she get dere, a young lady ax her for a drink o' water, an' she began to grumble. But she still gi' de lady water. Say, "Very well for your rudeness. Toad an' snake shall fall out your mout' for ev'ry word you speak." But when she got home, her moder began to ax her what all de luck she had at de fountain. But when she began to speak, toads an' snakes fell out her mout'. An' she began to scol' Lucy for all. But Lucy ran away, run 'bout six miles. An' she met de king son. An' de king ax her where she was goin'; but when she began to speak to de king son, purls an' di'mon's fell out of her mout'. De king was ashamed of seein' purls an' di'mon's fall out of her mout', an' said if Lucy will go wi' him he will marry her.

15. "PICK ME, PICK ME!"

I.[1]

Once it was a time, was a very good time,
Monkey chew tobacker, he spit white lime.

B'o' Boukee gone to b'o' Rabbit house, an' he seen he had some pum'kin an' 'twas wery dry. He say, "B'o' Rabbit, where get dat pum'kin?" Say, "I know fiel's plenty pum'kin dere." Say, "You get up early in de mornin'. I'll carry you dere." B'o' Boukee gone home. Him an' de chillun platted sacks all night. De daylight didn' come good. Chop up plenty wood. He buil' beeg fire. Den went to Rabby house. "Don' you see de light?" Say, "Go back home." When daylight come, dey went to b'o' Rabby again. B'o' Rabby carried dem in de fiel'. Say, "De big pum'kin what tell you, 'Pick um, pick um,' don' pick um, pick de small one."[2] When Mr. Boukee get in de fiel', he see so much pum'kin, he don' care who say "Pick um," he pick um all. He full his wife sack, he full his chillun sack, he go home. His wife go befo' an' cook, against he come back. When de woman wen' home, she couldn' get de basket off her head, de basket stick on her head. When de husban' say, "My wife, you ain't cook yet," say, "Why, I can't get de basket off my head." When b'o' Boukee try to get him off, he kyan' come off. Dey stan' up dere with de basket on his head.[3] Dey went back to de fiel'. When dey get back, dey empty de basket down, an' it come off deir head. An' ev'ry one o' de pum'kin run to de stem an' hol' on again. An' dey pick de small one, an' den dey come home.

[1] Informant 4.

[2] Compare Yoruba, Ellis 1 : 246, 248.

[3] *Variant:* B'o' Fox and b'o' Goat go to the pumpkin-field of b'o' Boukee. Now time for b'o' Goat to help down. The basket stick on his head. They pull and pull, till at last they pull it off, an' the skin o' b'o' Goat head come off, and all his children say, "Pa got golden head." (Nicolls Town.)

II.[1]

Ber Boukee wife sen' her daughter teh Ber Rabby fer piece ah fire. When de chil' gon', she meet Ber Rabbie eatin' piece ah punkin. Ber Rabby break he punkin an' gi' de chil' piece. De chil' eat de punkin till it fear (fair) get under her finger-nail. When she gone home, her ma ax her what she been eatin', an' she say, "Piece ah punkin." An' she say, "Where yer get it?" An' de chil' say, "Ber Rabby, lick ma finger, momma." An' she say, "Go teh yeh daddy." An' de chil' say, "Lick ma finger, papa." An' he say, "Go teh yeh mammy." An' w'en she gone back teh her mammy, her mammy sen' her back teh her daddy. Den her daddy lick her finger an' he say, "Ai, ai! dis t'ing sweet. W'ere yeh get dis sweet t'ing?" An' de chil' say, "Ber Rabby."[2]

Den Ber Boukee get he hat, an' never stop till he reach Ber Rabby. Den w'en he get dere, he say, "Ber Rabby, w'ere yer get dat sweet t'ing from?" An' Ber Rabby say, "Ovah dere." (Now he didn' know de fiel' was fix.) He gon' an' he pick he basket full, den he he'p up. Now he start feh de road an' couldn' fin' it. So he start teh holler out, "Ber, come show me de road! Ber, come show me de road!" Den when Ber Rabby come, he ax him what he doin' dere? An' he say he lookin' feh de sweet t'ing. Den Ber Rabby tell him if he want fin' de road, he mus' take de basket off he head. Time he he'p down, e'ry one er de punkin jump back on de wine like he wasn' pick yet. Den Ber Rabby tell him if he want de punkin, he mus' ax dem. So Ber Boukee gone teh one punkin, an' he say, "I could pick yeh?" An' de punkin say, "Yes." Den he gon' teh de nex' an' say, "I could pick yeh?" An' de punkin say, "No." An' he gone teh de nex' an' say, "I could pick yeh?" An' de punkin say, "Yes," till like dat he get he basket full. Den he gone home.

16. BULL-CALF.[3]

Ol' king, he was married, an' his fus' wife dead. He had one son. His las' wife he (she) had two son an' four girl. One of de son had t'ree eyes. Oder got two. When breakfas'-time or dinner-time or supper-time, all chillun dine togeder. Dis las' boy eat alone, table by himse'f. One day he get vex. "I'm a young prince. I eat de grub no mo'." Befo' his moder dead, he (she) say, "Jack, you mus' take dis little bu'-calf." Two or t'ree week in house wouldn' eat. Till one day he couldn' bear no hongree no more. Went out to de pasture. De bu'-calf come to him. So de bu'-calf commence to

[1] Informant 21. Collected at Wilson City, Abaco, by Hilda Armbrister.

[2] Compare Louisiana, MAFLS 2 : 31.

[3] Informant 22. Compare Kaffir, Theal, 169 *et seq.*; Cape Verde Isls., Parsons MS.; Scotch, Cox, XXVI, XXXV; English, Jacobs 2 : 257 *et seq.*

lick upon his shoulder. De little bu'-calf say, "You hongree? Any time you see me, hongree, you take off my lef' horn an' blow in it, ev'ry t'ing set down upon de table." When he put de horn on de cow head, he gone home. De king wife taken sick. "To-morrow I goin' sen' Two-Yeye to go wi' Jack to see what Jack does eat." Jus' as Bu'-Calf warn Jack, don' min' him, buller (brother) watch him, drop asleep, buller ain't got a t'ing to eat. Sen' T'ree-Eye to-morrow. When you blow, Two-Yeye goin' asleep, one eye watch you, winkin'. De king wife say (to Jack), "Burn up all your clo'es. Burn up ev'ry rag." Ol' woman feel better. Not a t'ing will cure unless you kill de bu'-calf an' give him (her) de heart. Bu'-Calf says, "Make a bargain wi' butcher." Go to an ocean, go to a dry sandy bank. "How me get across?" Anoder countree.

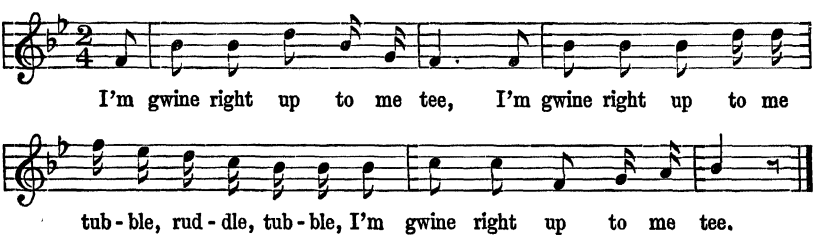
17. CINDERELLA.[1]

Once was a time, was a wery good time,
Monkey chew tobacker an' spit white lime.

Dere was t'ree sisters. Dere was po' Cinderella, whose moder was dead. De fader marry again, an' she was stoppin' wi' her fader's wife. Po' Cinderella all time in de kitchin. She does all de cookin'. At las' de king son dere gave a wery gran' ball. Inwited all de ladies to come. But po' Cinderella had no dress to go. Her two sisters went. One dress pink, one was blue. An' dey went off to de ball. Po' Cinderella went cryin' an' moanin' ower her moder grave to see how po' she was. All de res' of de ladies could go to de ball, an' she couldn' go. While she was cryin', ups come a parakeet up in de tree. Say, "Wrastle, tree, wrastle, t'row down sil'er an' gol'!" An' Cinderella look. Dere was a dress o' pure gol' t'rown down to her, an' a beautiful glass slipper. An' off she went home wi' her beautiful dress. Den she saw it was her fairy god-moder gave to her. A beautiful double-team kyarridge, a wery fine coachman, an' a footman came for Cinderella. Den her god-moder tol' her she mus' sure to be bac befo' twelve, if not her coachman would turn into a lizard an' all h k fine dress would drop off of her. Cinderella was dressed in g er An' she entered into de ball. Cinderella's two sisters vent t'rough ol'. t'rough, askin' whose gran' lady was dat. No one knows who an' was. De king son fall in love wi' de lady. He keep askin' who she was, an' no one could tell him. An' he danced wi' her until Cinderella heard de clock struck twelve. Off she flew off de house, an' one of her slippers dropped. An' de king's son picked it up. An' he put it in his pocket. An' de nex' mornin' de king's son sen' right t'rough

[1] Informant 23. Compare Germany, Cox, XXXVII. This tale has probably a literary source. See Quebec, Barbeau, JAFL 29 : 55.

de country to fin' out whose lady dat slipper belonged to. An' whoever she may be, he would marry her. So when dey got to Cinderella's fader's house, Cinderella, po' creature! she was in de kitchin. An' her two sisters was in de house. De gen'mans says, "De king's son sent me to see who it belongin' to. All de ladies have privilege to try it on." Cinderella's sisters say, "Gi' it to me, it don' belong to one like Cinderella. She all de time in de kitchin." De firs' one try on. De big toe get to de mout'. De second one try. She star' to shave off a piece of her feet to see if her feet could get in. So de gen'man say, "No, le' me try it on dis lady; le' me try it to her." As soon as he gave it to Cinderella, she slipped on dat one on her feet, an' drawed de oder one out her pocket. Showed dat it was her. Den her sister made amaze. Den Cinderella goin' an' put on de golden dress. Den she say, " You know dat was Cinderella las' night to de ball." Den de gen'man says, "De king's son says whom de slipper fit, he mus' be taken down wi' me. He would like to marry to de lady." Den Cinderella started off in kyarridge, double team, wi' a very gran' coachman. An' when de horse start, de feet of de horse, —



Until de kyarridge reach to de king palace. An' dere Cinderella was married to de king's son. An' she was de mos' riches' lady been in de worl'. One day as I was passin', I stopped to beg de rich lady for a bit o' bread, an' she fetch me one cut. I dart as fas' as a kyart-horse, an' come right heah to tell you dat lie.

18. THE SLEEPER.[1]

Once upon a time, was a very good time.
Monkey chew tobacco and spit white lime.
Cockaroach keep high low time.

This was a boy One day say to his mama, "I gwine to look for a living." His ma say, "All right, son, good behind you, bad before you." The boy went on his journey, and he meet a large broken-down t'atch house. So he went in. He met an old man. The old man was man by the name of Father John. The boy ask the old man to

[1] Written by informant 24.

let him sleep there that night. The old man say, "All right, boy." Father John used to sleep seven years. This boy didn't know this. It was night, so they went to bed and they slept that night. The nex' morning the boy wake, the sun was up, the old man was still snoring, so the boy call, "Father John! Father John!" The boy call till the sun set. The harder he call, the harder Father John snore. So the boy went to sleep again. The nex' night he sleep all night again without any food. The nex' morning he get up pretty weak, so he call again. That day the harder he call, the harder Father John snore. So he call all day until seven days, and he died. And Father John find out that the boy was dead. He get up, he went into the kitchen and set on the big pot and boil the boy. And he sit down and eat the boil boy.

Be bo ben,
My story is end.

Bondee.

19. RABBY MAKES BOUKEE HIS HORSE.

I.[1]

Was a house on a hill where two girl stay. So b'o' Boukee went dere to cou't one. B'o' Rabby gone an' say, "B'o' Boukee is my ol' fader kyart-ho'se." So de nex' evenin' b'o' Boukee went dere. De girl say to him, "Mr. Boukee, I can't cou't you no more. I t'ought you was a man. Mr. Rabbit tell me youse his fader kyart-ho'se." So Boukee get vex. "Ise gwoin' face Rabby now face to face. I gwoin' bring him *now*." When b'o' Rabby seen b'o' Boukee comin', he lay down de bed. He begin to groan.[2] Say, "B'o' Rabbit, how you go tell them girls been you fader kyart-ho'se?" Say, "Not me." — "I tell them girls I come for you. You got to go prove it." Say, "Bro', I can't go, I sick *bad*, I can't walk at all." Say, "You'll have to go if I have to tote you." He say, "I could go if you tote me." Say, "Well, jump on my back." He jump on. He do like he would fall down. "I can't sit good." — "Well, what you want?" — "I want de t'ing dat is put in de horse mout' name bridle." — "Well, go git him." — "I still can't sit down." Say, "What you want?" — "I want dat t'ing you call stirrup." Say, "Go git um." Say, "I still can't sit down good." — "What you want?" — "I want dat t'ing

[1] Informant 1. This tale is very generally known. I have a close version from Watlings. Compare Jamaica, Milne-Home, 51–53; Jamaica, P. C. Smith, 17–18; Hausa, Rattray, 1 : 186–198; Angola, MAFLS 1 : XXVIII; Hottentot, Schultze, 462; Louisiana, MAFLS 2 : 112–113; Georgia, Jones, VII, XIII; Georgia, Harris 1 : VI; South Carolina, Christensen, 81–84; North Carolina, JAFL 30 : 168 (No. 4), 230; Virginia, JAFL 25 : 285–286; Sierra Leone, Cronise and Ward, 70–75; Yoruba, Ellis 1 : 265–267; Brazil, H. H. Smith, 547–549; Venezuela, VAEU 20 : 276.

[2] In this dialogue Rabby talks in a shrill, high voice; Boukee's voice is deep and gruff.

you put on your heel call spur." Say, "Go get 'em." Say, "Now I can go. Go ahead!" Dey went to a turnin'. "Jump down, now, man!" — "Go a little mo'!" Boukee say, "No, man, see de girl dat come down!" When dey get to de piazzer, he put de spur on him an' said, "Didn't I tell you girls Boukee my fader kyart-ho'se?" An' tied him to de palin'. Boukee he started back, an' de reins broke an' hit me an' cause me to tell dis storee.[1]

II.[2]

B'o' Rabby an' b'o' Boukee was two brothers. B'o' Rabby was a little more gentlemun den what b'o' Boukee was. He was travellin'. Was out in de countree. He get engaged to a girl over in de countree. He was engaged up dere 'bout a couple of months, his brother Boukee heard about it. B'o' Rabby went to work dis day. B'o' Boukee didn't use to work, an' he didn't have any clo'es. He went to work an' dress up in his broder clo'es. He went up in de countree enquirin' where dis girl was. He fin' de girl, an' he went introduce hisse'f. Girl love his broder so strong. He tell de girl his broder nobody. All de clo'es what his broder come to cou't in his clo'es. Tol' de girl he can ride his broder all de time, he not'in' but a kyart-ho'se. As de girl tol' him she don' believe it, he tol' de girl he was goin' to prove it. "You stay in de piazza 'bout ten o'clock to-morrer, an' you see me come up on his back with a saddle." De girl say, "All right." Little while after dat he t'ought it mos' time for his broder to knock off. He bid good-by, an' he went home as hard as he could go, 'cause he know de clo'es he had on was his broder's. He reach home about twenty minutes 'fore his broder come. He took de clo'es off an' put him back where he took dem. He went in de bed an' cover up, an' groan, an' say he in bad pain. Jus' a few minutes after dat he broder come in. Hes broder ax him what de matter wid him. Tol' his broder dat he was sick de whole day. As he kep' on groaning de whole night, his broder more'n sorry for him, but he couldn' done no good for him dat night. De only doctor was up in de countree where de girls lived. Come towards daylight, he kep' groanin' more. His broder tol' him best let him take him to de doctor. He had about two miles to go to de doctor. He walk about a mile an' a half. He signify he had a pain more, he couldn' walk. He t'row hisse'f down. When his broder went to lif' him up, he tol' his broder dat he was too painful to stan' any holdin'. His broder get so frighten', t'ought he would die. "Well, Boukee, what you wan't me to do for you?" Tol' his broder de only t'ing dat could ease him up was to let him get

[1] *Variant:* Boukee gone bush, so shame. He never been back from dat day to dis. I seen him in de bush when I come in. (Informant 22.)

[2] Informant 25.

on his back. His broder let him get on his back. In gwoin', his broder remembering dat he got a girl right in de same direction, yet he was so sorry for his broder he didn' min' dat. He tol' his broder to let him put de rope in his mout' to keep him, he so weak he like to fall backward. His broder did so. About five minutes after dat he ax his broder to le' him put a rope aroun' his leg, his leg weak, he wan' a stirru'. About dat time dey only been about two hundred yards from where de girl was. Shortly after dat he tol' his broder to get him a switch to brush off a fly from his leg, his han' too weak to brush it. His broder did so. Jus' get about fifty feet from where de girl was, he started lashin' his broder wid a lash. Broder ax him what hes doin'. Say, "I'm only brushin' a fly." Shortly after dat he startin' lickin' his broder. Girl only about thirty feet, lookin' out. He brace hisse'f well up, started bastin' his broder for de finish. He broder started kickin' up to get him off. He brace up in sich a way dat he could get off. Dat time all de girls rush off out of de piazzer. Sing out, "See! it is true what Boukee say; look! he is ridin' b'o' Rabby." Lash him to a finish till his broder get real angry an' t'row him off. He run hisse'f t'rough de bushes, an' he get well from dat day to now. He went to de girl an' say, "What did I tell you?" — "Yes, I jus' believe it is true." Dat story carry on to-day. Good many broders dress up in oder broders' clothes an' carry on wid de girls.

20. THE COMPANIONS.

I.[1]

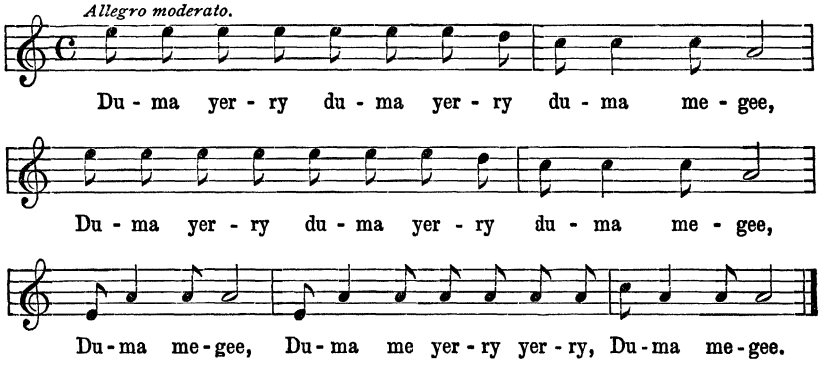
Once was a time, a wery good time,
Monkey chew terbacker an' spit white lime.

Now dis was a king, an' he had a daughter. Say no man could marry his daughter. Dis day Jack come to de gate, say, "Good-mornin', Mr. King!" Say, "Good-mornin'!" Says, "Come in!" Jack went in. Says, "Jack, if you could make a ship sail on de dry lan', you marry to my daughter." Jack went off. An' he get a ship to sail on de dry lan'. Take b'o' Har'back (dem de crew), b'o' Seewell, b'o' Hearwell, b'o' Shootwell, b'o' Eatwell, b'o' Runwell,[2] and put dem on board. De ship landed Jack. When de king see de ship was comin', says, "Come right in, Jack!" Says, "Now, Jack, Ise gi' you anoder puzzle. I wantcher go to de well for a pitcher of water in two hours' time, well three miles. Eef you could get it

[1] Informant 16. Compare Cape Verde Isls., Parsons MS. Comparative, Bolte u. Polívka, LXXI. This tale is apparently incomplete, the tasks for b'o' Har'back, b'o' Hearwell, b'o' Seewell, b'o' Shootwell, being omitted. In "Jean de l'Ours" (Cosquin, I) the theme of Jean's gifted companions is also undeveloped.

[2] For naming persons according to their rôles, compare Fjort, Dennett, III.

in two hours, you shall marry to my daughter. He went an' call b'o' Runwell. Say, "Runwell, I wantcher to go fe a pitcher of water." B'o' Runwell gone. Befo' two hours he was back. He had to tie up one foot, he had overrun de well. (He run so fas'.) Say, "All right, Jack, dey'll have a dinner for you den." Say, "Dat is de las' puzzle." He went an' put de dinner on de table, ev'ryt'ing what he could afford, de king. He vent aboard an' get b'o' Eatwell. B'o' Eatwell come an' set to de table. An' he eat all. Broke up all de plates, an' go in de kitchen an' beat de cook, an' eat up all de pot from de cook. Say, "Dis all right, Jack. Get your fiddle an' play a song for me."



Be, be, O!
Dat story is ended.

II.[1]

Once was a time and a very good time,
Not in my time but in my father time,
When he used to take bone fish scale to t'ach house.

This was b'o' Spitwell an' b'o' Fartwell and b'o' Pisswell and b'o' Eatwell and b'o' Crywell and b'o' Laughwell and b'o' Hardass and b'o' T'iefwell. They all went out walking. Everything b'o' Spitwell meet he spit on. Everything b'o' Fartwell meet he fart on. Everything b'o' Pisswell meet he piss on. Everything b'o' Eatwell meet he eat. Everything b'o' Crywell meet he cry on. Everything b'o' Laughwell meet he laugh on. Everything b'o' Hardass meet he mash down. And everything b'o' T'iefwell meet he t'ief. And they all live in peace and die in peace, and bury in a pot of candle-grease.

E bo ben,
That story is end.

Bunday.

[1] Written by informant 10.

III.[1]

Now, de Nort' King have him a daughter name of Greenleaf. He was fourteen year of age. Never been seen de sun.[2] He (she) made answer to his (her) fader, he (she) said he (she) wan' to be married, want a companee. His (her) fader reply, "Dear daughter, if it be your wishes, it should be my desire to please you in all respec'." Den his (her) fader grant him (her) for asking dat he took a long letter (paper) an' sit down an' written it right out, an' give de messenger boy wid a man-head an' a horse-body wi' two wings, an' sen' aroun' de interior, right around de worl', dat dey all may git it, dat a crowd of dem might fall in love wi' her. Reach aroun' to de Sout' King's son. De Sout' King's son had millions of soldiers, mans of war, ships 'pun top o' ships, battleships bigges' qualities under her (his) protection. An' he has got de letter. Says, "Never was known in life, a-goin' fourteen years never ha' been seen de sun" — his 'tention drawn so greatly on him (her). Says, "I am forced to wrote my fader, see if he will grant me dat opportunity, ax him a question about it." His fader deny. He fell sick. Six, seven years in love, an' no doctor could acure him. All de mans of war, all de ships, dey all stay neutral, can't do not'in' 'cause deir master sick. His fader consider wi' himself. He said, "My son, what is de complaint?" He says, "I sick fur love." He said, "If I give you commission to go see de lady, would you get better?" — "Yes, sir, fader, I would." — "Well, dear son, you're privileged, den." After dat he see him rewiwing. Two days he was a well man. Command de yard-boys to get up de horses, two big stallions, golden carriages never been seen in life, triple teams. He commands all de drummer boys, musicians, four coachmen. De king's son himself, you have to put on glass to face him, too bright. De fader said, "Son, I will have to give you a good lecture befo' you go. You goin' to butt up again' a lot o' trouble, but you goin' to get aroun' it all. Don't get frighten' what you goin' to butt up agin' in your travel." Now, he said, "All right, fader, t'ank you." Drum school-boys open de rank, call 'em, "Get you music in de right position for ter march off. All de gunners to salute me off." Bid farewell den to all. "Fader, pray for me dat I may succeed on my journey. Here we march off." Music an' gun gone off. His fader turn back, wep' bitterly. Perhaps he may see his son, perhaps he may not see him. After he get off from de city, thirty miles off, what you t'ink he behol'? He behol' a man big as a mountain. De king's son has got frightened, an' he remember what his fader say. She (he) was quite comfortable

[1] Informant 27.

[2] In two other unrecorded fragmentary "Jack" tales, one by Pa Black (see list of informants, 22), I got this same description.

again. He sing out wid a loud voice, "What kin' of manner of man is you, wi' such a large corporation on to you? Is you sick, or is you swell, or is it yer nature, or what?" De voice tumble from up like a rock comin' down from a wall. "Dat is not'in' at all, my frien', you t'ink you see somet'ing. If I was to stretch myse'f, I twice as bigger." An' after dat he brought up to a man again. Head was los' in de cloud. Straight as a pole, no jint at all. He didn't fear, no' tremble, but he sing out, "What kind of manner of man are you? Is you diseased, is dat de way you grow?" Dis voice tumbling down like a wall fallin' down. He said, "You will come on with me?"—"Yes, I will go along with you." Take dose two big men along wi' him. He meets another man again by travellin' twenty leagues off from de city. A man stud up wi' a bandage across de eyes, fastened right around wi' tar an' pitch. King make answer, "What kin' manner of man is you, standin' here, a great ban' across yer eyes?" He says, "Dat is not'in' at all, my frien'. If I remove de bandage from 'cross my eyes, sure ketch de whole worl' afire." He travel on, an' take dose three men on wi' him again. Twenty miles off he meet another gentlum in de road, man name Mr. Seewell, stan' right here an' see what doin' in New York.[1] An' after dat he say, "What kind of manner of man you stan' gazin' so at?" Says, "I simply lookin' New York, see what dey doin' in de city." Said, "Would you foller me?" Say, "Yes." He travel on again, meet a man ten miles off. "In de midst of summer days dat day I froze ter deat'. In de midst of ice I can't enjoy de heat." He said, "Would you go long wi' me?" Say, "Yes." An' dey meet de las' man. He meet a man 'bout five miles off, layin' down across de street twelve feet. Man ten feet long, four feet broad, got his ears to de eart' flat, listenin' quite carefully. He say, "What kin' manner of man is you layin' down flat across de road? Don't you know creatures an' all kinds of carriages would mash you up?" He said, "Dat not'in' at all, my frien', I only listenin' when dey cut off de warrior head, an' to hear when de grass grow aroun' de grave."[2]

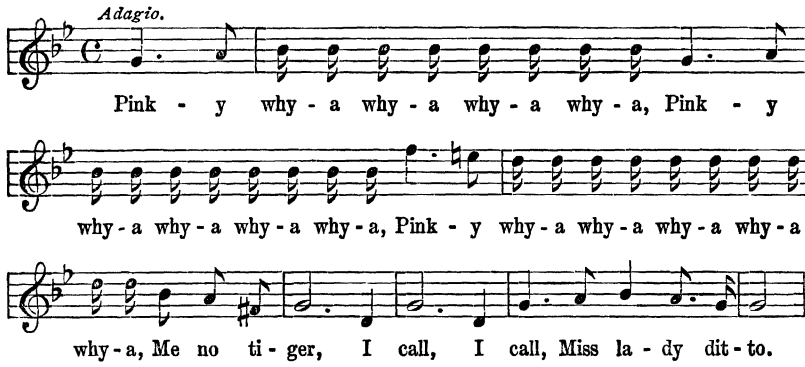
21. FATHER FOUND.[3]

Dere is a man. Had one daughter. De daughter she was name Pinky Whya. Ev'ry day de fader go out in de fiel', leave her home in a beeg large house (like dis). An' as he got to de do' ev'ry day, he start to sing.

[1] Alec Smith knew I was from New York.

[2] At this point we were interrupted, and I was unable to reach Alec Smith again.

[3] Informant 28. Compare Jamaica, FLJ 1 : 287–290; Mexico, JAFL 25 : 241–242; Cape Verde Isls., Parsons MS.



Ev'ry time she hear dat woice, she get up an' open de do'. One day more than all, de king heard about dis girl. He sen' twelve soldiers for her. An' as dey got to de door, dey sing, —

"Pinky whya whya whya whya,
Pinky whya whya whya whya,
Pinky whya whya whya whya,
Me no tiger, I call, I call, Miss lady ditto."

An' when she opened de door, she foun' it wasn' her fader, but twelve soldiers. An' she knock six down; an' as she do so, she knock de oder six down. An' after a while de fader come an' start singin' again. An' she opened de do', an' she see it was her fader. De nex' day de king sen' twenty-four soldiers, an' dey come to de do' an' sing, —

"Pinky whya whya whya whya,
Pinky whya whya whya whya,
Pinky whya whya whya whya,
Me no tiger, I call, I call, Miss lady ditto."

An' dey carry her. An' after she get to de king's place, she marry to de princess (prince). An' when de fader come home dat even' an' he started singin', he foun' no answer. When he went inside, he fin' no daughter was here. An' he was travellin'. He went up to a big yard. An' she sent a girl to de well drawin' water. An' he ax for a drink. An' de girl say, "I can' give you one out of my miss's golden cup." An' she went up to de house. She say, "Mistress, I met an ol' man to de well, an' he ax me to give him a drink of water." She said, "Did you give him one?" She say, "No, I ain't gi' him one." Mistress say, "Go right back an' gi' him a drink o' water, an' tell him to come up to de house." An' as he goin' into de house, he keep singin', —

"Pinky whya whya whya whya
Pinky whya whya whya whya,
Pinky whya whya whya whya,
Me no tiger, I call, I call, Miss lady ditto."

An' den she run out of de house, an' she say, "Oh, I t'ink I hear my ol' fader voice." Carry him upstairs. Give him something, an' bathed his skin. Dat's de en' of it.

II.[1]

Once upon a time, a werry good time,
Monkey chew tobacker an' spit white lime.

Boukee was walkin' on de road one day. An' he heard a baby cryin'. An' when he went to where de baby was, it was in an ants' nest covered all over wi' ants. An' he said, "If it is a girl, I'll take it for my daughter; an' if it be a boy, I'll take it for my son." An' he carried it home. An' ev'ry mornin' he goes out for milk for de baby, cow-milk. An' dey vwonder why he does dat. An' dey keep on until he get a fine big young vwoman. An' de guinea-hen all de time roun' de house listenin' an' seein' what he was doin'. An' de guinea-hen went home, an' tell de king dat he saw Boukee had a nice daughter. So de king says he will marry to her. An' he sen' file o' soldiers to take her away in Boukee absen'. An' when he came home, she was gone. An' he went wil' in de bush seven years, till his face was not'in' but bear'. So after he got so old he came out of de bush. An' de king saw dis ol' man, an' he ordered de servant to bring him in. So one day he was veedin' de yard, an' he began to sing de sing what he used to sing to de daughter befo' dey take her away, —

"Tanky whya whya whya,
Tiger whya whya whya,
Me no tiger."

An' his wife say, "Stop, stop! I hear somet'ing." An' she call for de servant to bring de ol' man upstairs. An' ven dey brought him upstairs, she begin to ask him questions about his home. An' dat way she foun' out dat was her fader. An' she keep him dere until he die wi' her. Dat was de en' of him.

III.[2]

Once upon a time, a very good time,
Monkey chew tobacco and spit white lime.

There was a man name Be-Devil. He had a little girl. Now, one day he went into the field. He left his daughter home; and a tiger saw her, and he went and took her and carry her in a hole. And the man came home, and he look night and day, and he didn't

[1] Informant 29. [2] Written by informant 2.

find her. So he wait till seven long years. And when the seven years was up, he went to look for his child, and look and look, till at last he came to this hole. When he get there, he start to sing, —

"Seven long years my Jenty has gone,
Seven long years since she been gone."

And he hear his daughter voice singing, —

"Oh, no! papa, do papa!
Don't come in here now!"

The tiger was a rough fellow, and he sang, —

"Oh, no! papa, ugly papa,
Don't come near here!"

And he was glad; and he went to the king and get some soldier, and line them around the hole. And he commence to sing the same, and the tiger sprang out of the hole an' killed two thousand men dead one time. And the man went to the king again, but the king said that he could give him no more soldiers. So the king gave him a iron man, and he carried the iron man to the place. And he begin to sing again, an' the tiger sprang out. And when that iron man hit him, soon knock him sprawling in the hole. He came out again; and when the iron man hit him again, he mash up his mouth. Tiger said, "O my wife! blood, blood!" And he fell dead. And when the man went down in the hole, he found his daughter with two tiger-baby in he (her) hand, and she was wild.

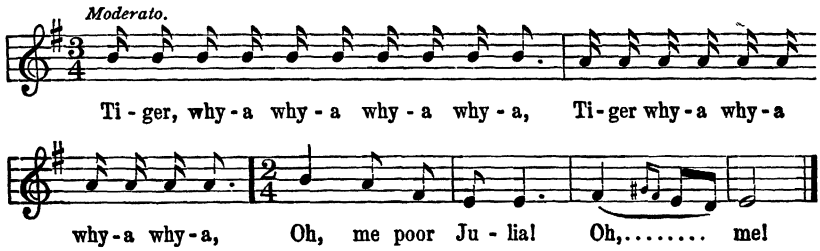
E bo ben,
My story is end.

IV.[1]

Once 'twas a time, a good ol' time,
Monkey chew tobacco an' spit white lime.
He jump from bank to bank,
An' he drink water an' never touch.

De queen had a daughter. De man call Tiger, an' he t'ief his (her) daughter an' carry 'em in a hole out in de wood. An' some mans went out travellin', an' dey foun' out where dis queen daughter was. So de king say, "Who can get my daughter can gain his richness." An' one day Jack went out in a double team; an' when he get dere, de devil was out lookin' for wil' meat. An' dey buckle him han' an' foot. An' when he put him (her) in de double team an' start, she start a-singin'.

[1] Informant 16.



An' when dey look down de westwa', he was comin'. An' dey speed de horses. An' de king had his gates open for de double team to come right in. An' as de double team drove in de gate, de tiger mount de wall. An' as he mount de wall, dey shoot him, an' he fall back. An' jus' as he fall back, his wife, de queen daughter, die, jus' de same. An' de queen had his (her) daughter well dressed an' buried.

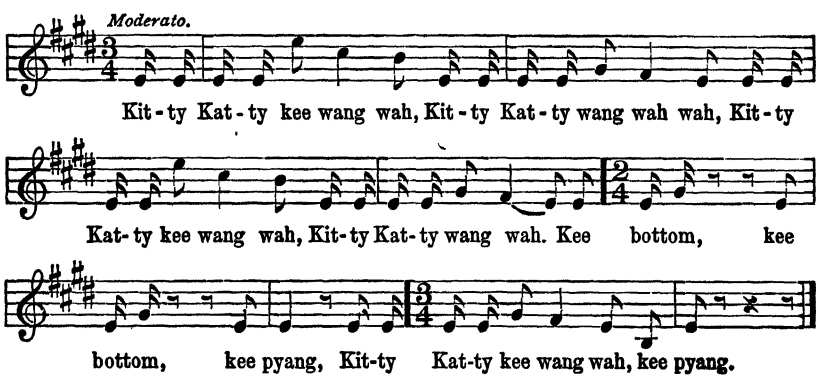
Billy bo'
My story en'.

Ef you don' believe me, go an' ax de long-boat crew, an' he tell you better.

22. THE WITCH SPOUSE.

I.[1]

Dis was a man. He married to a wife. He was a gaul'in'[2] wife. He didn't know he was a gaul'in' wife till afterwards. Ev'ry time when she cook his pease an' rice an' meat, she play sick. She say she don't want none. An' jus' as her husban' go out to work, she turn into a gaul'in' an' go out to de pon' an' ketch crab, an' eat her bellyful, an' make haste an' come back home an' turn people befo' her husban' come. An' just' as her husban' go, she would go inside de room an' shed off her clo'es an' begin to sing, —



[1] Informant 30. Compare Jamaica, Pub. FLS 55 : XXIV, XLIII; Jamaica, Milne-Home, 42–45; Jamaica, JAFL 9 : 127; Louisiana, MAFLS 2 : II, LX, App. X; Georgia, Harris 3 : XI; North Carolina, JAFL 30 : 168 (No. 33); Hausa, Tremearne, 315–317; Angola, MAFLS 1 : XV; Kaffir, Kidd, 249–251; Hottentot, Bleek, 57–58; also Muskhogean Indians, JAFL 26 : 216 (No. 24).

[2] Gaulding or egret. It catches crabs, lizards, cockroaches, etc., particularly at night.

An' a two-leg gaul'in' leg come out. She will sing again, —

"Kitty Katty kee wang wah,
Kitty Katty wang wah wah,
Kitty Katty kee wang wah,
Kitty Katty wang wah.
Kee bottom, kee bottom, kee pyang,
Kitty Katty kee wang wah, kee pyang."

Two wing will come out. She will sing again, —

"Kitty Katty kee wang wah,
Kitty Katty wang wah wah,
Kitty Katty kee wang wah,
Kitty Katty wang wah.
Kee bottom, kee bottom, kee pyang,
Kitty Katty kee wang wah, kee pyang."

Her feders will come on her. She will sing again, —

"Kitty Katty kee wang wah,
Kitty Katty wang wah wah,
Kitty Katty kee wang wah,
Kitty Katty wang wah.
Kee bottom, kee bottom, kee pyang,
Kitty Katty kee wang wah, kee pyang."

A bill will come out. An' den she will fly out de window an' go in de pon' an' ketch crab. One day more'n all, a little boy see her, an' watch her if she is people or gaul'in'. An' he watch her, jus' as husban' gone she turn into gaul'in' again, an' he watch her. An' ven his popper come home, he say, "Popper, dis wife you have dis ain't wife, dis gaul'in'." An' say, "Yes, she is a gaul'in'. If you don't believe me, you watch her den to-morrer." Nex' day come. She cook her husban' b'eakfas', an' her little chil', an' she wouldn' eat none. Her husban' ax her why. She say, "I feel sick. No, no, husban', I don't want none." Her husban' gone an' get his gun an' put shot in de gun, and he begin to sing, —

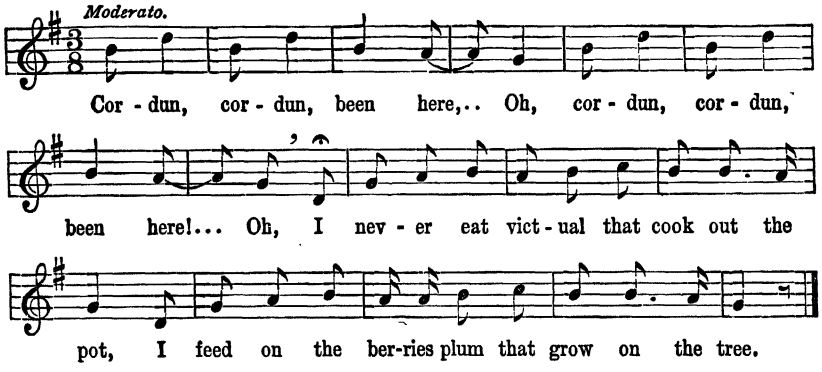
"Kitty Katty kee wang wah,
Kitty Katty wang wah wah,
Kitty Katty kee wang wah,
Kitty Katty wang wah.
Kee bottom, kee bottom, kee pyang,
Kitty Katty kee wang wah, kee pyang."

Jus' as he sing dat, she bus' up to cry. "Do, husban', don't sing dat. Ev'ry time you sing dat sing, it make me 'member my dead ma." She ain't want him sing it, because, if he sing it, she turn into a gaul'in' right where he is. He sing it. An' sing till her bill come out. De

nex' t'ing her foot come out, den her feders come out, an' den he shot her.[1]

II.[2]

Once upon a time there was a certain young man who was very fond of young ladies, but he never could find any to please him. So one day an old lady told him not to be so long eye, unless he may one day marry a cat or a bird. This woman was a wizard, so she place herself in a young-girl style and please the young man very well. So they get married.[3] This young man had a son who use to work with him. He was a carpenter. Every morning he wait at home for his father breakfast. One morning he staid behind in the house. He heard strange talking and singing. His father wife begin to say and sing, —



[1] The same fate befell the woman who was described to me as having the habit of leaving her skin or skins. She would pile them in the corner before she went out into the night. This time "more'n all" her husband "played asleep" and filled the skins with salt and pepper. So on her return she could not get into them. "'Kinny, 'Kinny, don' you know me?" she cried out. These identical words were used by North Carolina informants in describing the same practice. They are quoted, too, from a Georgia informant (JAFL 12 : 110–111). For the treatment with pepper compare also Fjort, Dennett 15. See, too, for the belief in the Leeward Islands in "vampire-women" (i.e., women who divest themselves of their skins at night), FL 26 : 281. — On Andros Island men as well as women can leave their skins. One old man in Nicolls Town was said to have been held a prisoner out of his skin two days. He told his wife he had been absent from the settlement. This same man confessed before he died that he had "higed" a certain child who had been sickly. — One man told me that he had heard from his sister who had been in San Domingo that there "if you have a fine baby, befo' you know the baby dead." It has been done to death by "lazaroons," the name of the witch-people who fly out of their skins in San Domingo. "If there are witches anywhere, they ought to be there," my informant added. — Is "lazaroon" to be derived from "loogaroo" (loupgarou), the Grenada term for the witch who leaves her skin? (Bell, 167.) — The imputation of magic power to the stranger, to persons in remote places, is a very striking feature of obeah in the Bahamas. The Andros Islander will go, not to Mangrove Cay, well known as it is for obeah practice, but to Nassau, or even to Hayti. A woman I knew had been most reluctant to follow her husband from Abaco to New Providence because of the witches there.

[2] Written by informant 3.

[3] Compare No. 25, "The Chosen Suitor."

In two or three minutes' time the yard was crowded with pigeons. She put down five bushel corn. She herself turn to a pigeon. The boy goes and tell his father that his wife is a pigeon. His father flog him almost to death, but the boy told him again. So he lay wait one day to see what will happen. Just how the boy told him thing happen, the same way. So that night he made a feast. About twelve o'clock he begin to sing and play, —

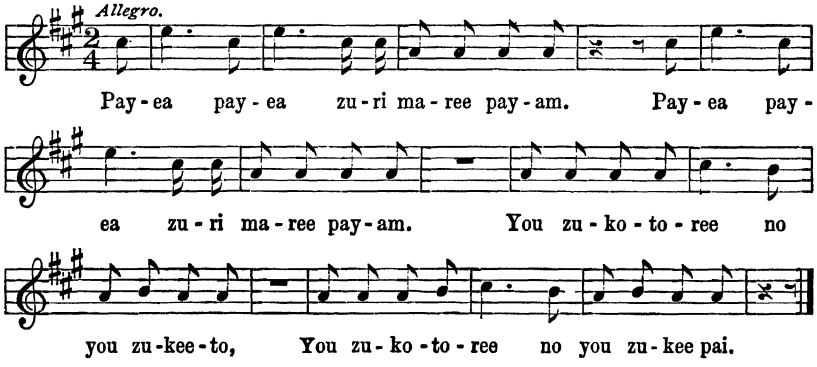
"Cordun, cordun, been here,
Oh, cordun, cordun, been here!
Oh, I never eat victual that cook out the pot,
I feed on the berries plum that grow on the tree."

His wife begin to say, "O dear husband! don't play that sing." Shortly the house came full of pigeon all crying, "Cuttle, cuttle!" His wife also turn to a large pigeon. So he shoot every one; but when he get to the one that was his wife, she turn into the same old woman who he meet some days before, and said to him, "I told you that you will marry a cat or bird, and so you did. You fine man marry to a pigeon." So she vanish out his sight, and turn into a pigeon and fly away.

Be O ben,
Story is end.

III.[1]

Ol' man was a hunter. Leave ol' woman home. Bring de food home. Ol' woman cook. Ol' man get in de bushes an' turn a bird. An' after he come home, he come to de pot.



De woman sing out inside, —

"You say be dar.
You say be dar."

[1] Informant 32.

De same man what him bird he turn anoder man come to eat his food.[1] Dey carry on so, —

"Payea payea zuri maree payam.
Payea payea zuri maree payam.
You zukotoree no you zukeeto,
You zukotoree no you zukee pai," —

until dey fin' out who he was. An' den dey [2] kill him.

23. THE FOUR BROTHERS.[3]

Dis man had four son. Each of 'em say dey goin' to travel to look for de livelihood. Dis mornin' dey set out from home. Dey took wi' em a loaf of bread an' a bottle of water. An' they got to de four road, each one take one road. An' de very day dey was to meet, de four came to dat road together. One was a tailor, one was a robber, one was a t'ief, one was a archer. De four went home to deir fader. Ol' man say, "What trade you have?" to de firs' boy. Firs' one say, "Ise a t'ief." Nex' one say, "Ise a robber." Nex' one say, "Ise a archer." Nex' one say, "Ise a tailor." Dere was a bird settin' on de nest. Bird had four eggs in de nest. Ol' man say, "Now, my son, see how smart you was! Dere is a bird got four egg in his nest." An' one of his sons was Seewell. Say, "Tell me how many egg de bird got in de nes'?" Seewell say, "Four." Said, "Robber, I want you to take 'em, de four egg out de nes', befo' de bird know." De robber take out dose egg. He show it de ol' man. "Now, Archer, I want you shoot dose egg, an' burs' dem open in four half." An' Archer do so. An' de tailor was de las'. An' he say, "Now, you stitch up dose egg." An' he tol' de robber to put them up beneat' de bird wi'out de bird know. De robber do that. He say, "Well, boys, you all are very smart." An' de king had a daughter. Ol' dragon t'ief her twenty years. An' de king say anybody dat can fin' de daughter, he give her ter wife. So dese four boys went out travellin' to come to dis girl. Seewell say, "I see de girl now crackin' de ol' dragon-head." De robber rob de girl underneat' de dragon wi'out de dragon know, while de dragon was sleepin'. So de five of them jump in de boat an' gone. When de dragon wake, he went after them. De dragon take a chain, he t'row him in de boat. Tear de boat open. De tailor sewed de boat. De archer shoot de ol' dragon. So de four of them went to de king.[4] Carried de girl to de king. De girl give

[1] The meaning is that the man would eat up the food as a bird, and then, resuming his human shape, would come in and complain of the lack of food.

[2] The woman gets her sweetheart to kill him.

[3] Informant 33. This tale has probably a literary source. Compare Grimm, "The Four Clever Brothers;" Cape Verde Isls., Parsons MS.

[4] Leaving the archer behind.

de archer a gold ring. De king sent for de archer. De gol' ring had a name in it. De king ask de girl if he know dis gol' ring. So girl say, "Yes." So de king says when a man tell a lie what you mus' do wi' 'em? Dey bring de two wil'es' beas' dey could fin' in de wood. Dey tear dem [1] open. So de archer married to de girl. An' I was at de weddin' myself. De archer said, "Don't turn my lady too hard." An' I turned her. He gi' me one slap, slap me here to tell you dat big story.

24. THE FORBIDDEN ROOM. [2]

De debil was married ter one woman name 'Lizabet'. He live in one house dat had one dozen room. One day he was goin' away, an' he tell he wife she could go in any room 'cep'in' dis one. He hang he keys on plenty differen' nail, an' den he gone. Now, time he gone, she go take de key fer de room what he tell her not ter go in, an' gone open it; an' she fin' plenty dead chilrun in dere, some all cut up, an' some whole.[3] Den now she commence ter get skeered, an' she gone ter hang up de key, an' she get so skeered she don' know which nail ter hang de key on. Den de debil come, an' he say, "Ain't I tell yer not ter go in dat room?" An' 'Lizabet' say, "I ain' been in dat room." So he say, "A' right." Dat same day 'Lizabet' broder come ter see 'Lizabet', an' t'rough de night he hear de ol' debil say, —

"Sharpen ma razor, sharpen,
Sharpen ma razor, sharpen."

Time he hear dat, he get up an' call 'Lizabet', say, "Sister, sister!" An' he sister ain' wake fer long time. 'Las' she wake, an' he tell her he hear de ol' debil. Den he call de ol' debil an' tell him go ter de well an' take sif', an' bring water.[4] So de ol' debil gone ter de well an' take sif', an' dip, an' dip, an' dip. Den after long time de ol' debil come back an' say he can' get no water. So de boy say, "Ma moder used ter go wid one basket an' bring basket er water ter wash ma feet." So de ol' debil take one basket an' gone ter de well, an' after one long time he come back an' say he can' get no water. An' de boy say, "Ma moder use ter take ol' cannister ter get water." So de ol' debil gone ter de well wid one ol' cannister full er hole ter dip water. He stay dere long time, an' he dip, an' he dip, an' he dip, an' couldn' get no water. Den when he couldn' get no water, he gone back ter de house; an' when he get dere, he ain' see he wife an' her broder. So he say, "A' right, das a' right." So dat day de debil

[1] The three brothers who falsely claimed to have killed the dragon.

[2] Informant 19. Collected at Wilson City, Abaco, by Hilda Armbrister. Compare Jamaica, Pub. FLS 55 : X. Comparative, Bolte u. Polívka, XLVI.

[3] Compare Louisiana, MAFLS 2 : 71.

[4] Compare Cape Verde Isls., Parsons MS.

an' de one chil' he had lef' what he didn' kill, went in de fiel' an' commence ter weed. An' he look down on de boy, an' he can see one li'le gal an' one li'le boy playin', an' he say, "Das ma wife." So he went an' he buy plenty corn an' some rope, an' he make it inter one beeg ring wid one slippery knot. Den he put some corn inside; an' he say ter de li'le boy, "When dem chilrun see de corn, dey goin' pick it up, hey?" An' de li'le boy say, "Yes, suh!" So when de li'le chilrun see de corn, dey commence ter pick, pick, pick, till dey slip inside de rope. An' he pull it, an' he pull it so hard till he break dey laig; an' when he come up, he fin' it was he own chilrun.

25. THE CHOSEN SUITOR.

I.[1]

Dere was a girl. She was single, an' she wanted engage to a gentleman. So de moder say to her, "Choose for yourself." Here came a gentleman at even'-time. De gentleman made answer to her, say, "Good-evenin', Deah!" So de moder ax if she will accep' to dis gentleman. Den she say, "No." Den here come a goat, said to her, "Good-evenin', Deah!" So she say, "You would na suit me. What I'm goin' to do wi' you when you got two horn?" Here come de parakeet. Say, "Good-evenin', Deah!" Say, "I come to cote you." — "You neck is too short, an' you bill is too short." Here come de pigeon. Says, "Good-evenin', Deah!" says, "I come to cote you." Say, "Let me hear you singin' fus'." Den de pigeon commence, —

"Huh huh! Huh huh!"

She said to him, "You would na do." Here come b'o' Crane. She (he) says, "Good-evenin', Deah!" Says, "Yer leg is too long." Says, "What I'm goin' to do wi' a long-leg man?"[2] So de moder made answer to her, "When all o' dese mens come to yer, you wouldn'

[1] Informant 7. Compare Jamaica, Pub. FLS 55 : XXXIV, L; Jamaica, Milne-Home, 46–50; Jamaica, Dasent, App. ("The Brother and his Sister"); Jamaica, JAFL 9 : 121; Louisiana, MAFLS 2 : XIX; American Negro, JAFL 12 : 126–130; Georgia, Jones, XXXIV; South Carolina, Christensen, 10–14; North Carolina, JAFL 30 : 168 (No. 21); Cape Verde Isls., Parsons MS.; Sierra Leone, Cronise and Ward, 178–186; Ewe, Ellis 2 : 271–273; Yoruba, Ellis 1 : 267–269; Nigeria, Dayrell, VIII; Fjort, Dennett, VIII; Hottentot, Bleek, 61–64; Basuto, Jacottet, XXIII; Ba-Ronga, Junod, 283–285; Zulu, Callaway, 1 : 78 *et seq.*; Yao-Mang'anja, CR 70 : 384–387; Southern India, Kingscote, X.

[2] *Variant:* "There was two girl . . . one day b'o' Grupor came an' asked, 'You want to marry me?' And the girl said, 'Your mouth too wide.' He pass." B'o' Green-Turtle was the next. His back was too round. (Nicolls Town.) — *Variant:* "This was a long-eyes girl. Every man write her she don't want. B'o' Land-Turtle write her." (Nicolls Town.)

accep' to none." Den here come de ol' debil. She didn' know it was de ol' debil, but it was de debil.[1] It was in de mont' of July, very hot. Den he says, "O mistress! it's very hot." Den de moder says, "Daughter, does you fancy dat gentleman?" She says, "Oh, yes! mamma, dat is my lover." Den he said to her, "You'll be kin' enough to gi' me a pockethandkerchief." Den de ol' debil had his beaver full of sugar peas, an' de water drain down his face.[2] An' she says, "Oh, what a pity! why don't you wipe your face?" — "No, can't wipe my face. Gi' me your handkerchief." An' she deliver de handkerchief to him. Den she said, "Won't you get supper?" An' he says, "Yes, I'll get supper." Den she cut her bread an' cheese an' a mug o' chocolate. An' she put it on de table. Den de moder says, "It's wery funny a gentlemun to set on de table an' got on his beaver an' wouldn't pull it off." So he axed de lady how he be excuse a moment, how he don' want to stay in de house. So while de moder and de daughter was in de kitchen, he took de bread an' cheese an' pull off his beaver an' put it inside of his beaver. Den he run a little way in de road an' he dig a hol', an' he bury de bread an' de cheese dere. Den he call de ladee in, says, "Come in!" Den she says to him, "You done well, you was hongry." He says, "Oh, yes! I was wery hongry." Den she says, "Mamma, I'm goin' with my lover to get married." Den de double team was at de gate wi' de two horse. An' when he get a little way off, beg an' excuse, "I go on de outside of de kerridge an' I soon be back." Den when he come, he come wi' an iron suit of clo'es on, an' you could see de fire in de iron suit. Den she say, "Dis is not my lover what gone from me jus' now." Den he shove his han' down in his iron pocket. Den he took out de bread an' de cheese an' show it to her. She was settin' in de kerridge. Den she said, "Dis is not my lover." He said, "Ain' dis de bread you give me?" — "Ain' dis de cheese you give me?" — "Oh, where is my broder?" — "Ain' dis de bread you give me? Ain' dis de cheese you give me?" Den she was in one flusteration. He took her out de kerridge. He gwine now in hell; but as he got dere to de hole,[3] he met dis lady two broders. Den she commence to sing, —

"Mahnday mahnday,
If I but hear what moder say, mahndáy,
No me me werent here to-day."

Fo' de ol' debbil had chance to swaller her, he commence to sing; but he ain't ketch de sing good.

[1] *Variant:* The accepted suitor is a snake. His true character is disclosed when he begins to drop his clothes. "He took his tail and lash around her waist." (New Providence.) Compare Fjort, Dennett, XII.

[2] *Variant:* Being a very greedy fellow, he had stolen them off the girl's fire. "Ise sweating to-day." The girl knocked off his hat, and the peas fell out. (Nicolls Town.) Compare Kaffir, Macdonald 2 : 369–370.

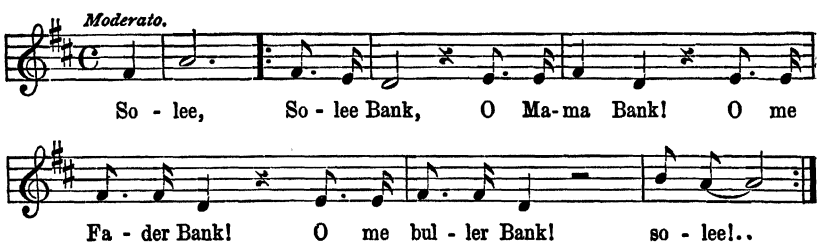
[3] *Variant:* Mr. John Poney Brown's country was under the earth. (Nicolls Town.)

"Mahnday, don'tcher want put him out,[1]
Mahnday, mahnday, mahnday!"

He start to swaller her, but he didn't ketch her in de right way to swaller her, he ketch her crossway. An' as he dart to ketch her de right way, here come de girl two brother. They say, "Hal', no furder. Hal', no furder." An' I was dere at de time, presen'. De las' kick he kick, kick me right here. An' I run an' fall down an' strike my big toe.[2]

II.[3]

Dere was a young girl. She had no moder. She had no fader. She had two broders. The two broders was twins.[4] De dead moder come to her daughter.[5] De woman speak to de debil to carry her from heah. Her two broder was in de fiel'. One of de broder name Solee, de oder name Bank. De broder heard de girl singin' "Solee Bank." De two together speak to each oder. De debil come out on de broad road, an' dat road 'bout twenty feet wide; an' as he come now, de girl commence, —



De debil hear de girl singin', but he couldn't sing.

Solee, Solee, Bank
Solee Solee Solee Bank.[6]

Dat broad road was seven mile in length. So when de two broder come out in de road, de little girl fallin' betwixt de two broders, betwixt Solee and Bank. Solee mark "ten"[7] on de groun', an' Bank

[1] Voice rendered very gruff and jerky.

[2] Pointing to it. This is Edmon's favorite and peculiar conclusion.

[3] Informant 7.

[4] This is the only mention of twins in the tales I collected. Nor could I find any beliefs attaching to them. The gossips told of a colored woman in Nassau married to a white man, and the mother of twins, — one black, one white. It was suggested that the father of the colored twin had been a colored man.

[5] It is a common Bahaman belief that the dead visit the living in dreams (cf. Angola, MAFLS 1 : 113).

[6] Said roughly and jerkily.

[7] Meaning the Roman numeral X; i.e., the cross. A cross marked on a door (I saw one door so marked with chalk, the house having been closed up) will keep out "speerits"

mark "ten" (call it twenty). De two broders say, "No furder!" Solee an' Bank had a bow an' arrow. Dey put de arrow in de bow, an' one went to de nor', an' one went to de sou'. Solee an' Bank said to de bow, "Do as I tell you to do." An' one of de arrow went through de debil fo'head.[1] De oder arrow went betwix' his two legs an' went in de eart', an' I mysel' was standin' on de off side of de debil, an' when de fire gush from de debil, knock me down for tellin' dat lie.[2]

III.[3]

B'o' Boukee was cortin' a girl; an' ev'ry day he come to dis girl, de girl offers him some dinner. An' he would not take it till one day more'n all, when he came dere, de girl had on a pot o' pease. B'o' Boukee ax her fe a match; an' he says, "You got fire in de kitchen. I take pease." An' he take some pease an' put in his two pawket, an' he went in de house. An' de girl was playin' wid him; an' when de pease began to scal' him, he twists an' he turn, an' de girl say, "What ail you?" De pease burn him on one side, he turn on de oder. When de girl put his han' in his pawket an' fin' all her pease dere, says, "Get out here, you dirty nasty fellow! I'm goin' to tell popper when he comes."

IV.[4]

De girl was in her moder house, an' ev'ry boy dat write[5] her she sen' back de letter. Dis day de devil hear' dat, an' borrer lots er fine clothes,[6] and put em on an' went to see de girl. When the girl see him, she call, "Moder, moder, dis de man I goin' marry!" When her broder see him, he say, "Don' marry dat man!" An' she say, "You better try an' get dem sores better" (he was full er sores, you

or "huygs" (cf. Jamaica, FL 16 : 70; Georgia, JAFL 12 : 262). Crossing a pair of shoes, soles up, has the same effect. Marking "ten" on a grave helps to keep down the "huygs." An iron bolt is also driven into the soil. Hyacinth bean (*Dolichos Lablab* L.) is planted on a grave for a like purpose. As soon as it has spread well over the grave, the "huyg" cannot get out (cf. Jamaica, FL 15 : 208). If the deceased is believed to have been poisoned, a knife and fork are placed in the coffin, — instruments with which to "huyg" the poisoner. For the pronunciation of "huyg" — the word is "hag" mispronounced — see Jamaica, Pub. FLS 55 : 30 (notes). Jekyll appears to ignore the fact that the word is generic, meaning "a hurtful spirit." Perhaps the word is not in as common use in Jamaica as in the Bahamas.

[1] *Variant:* Her brothers heard her song. "And when they come, they shot him." (Nicolls Town.)

[2] *Variant:* And the wind from him knock me right round England. (Nicolls Town.)

[3] Informant 26.

[4] Informant 34. Collected at Wilson City, Abaco, by Hilda Armbrister.

[5] The "approved" method of proposing marriage.

[6] *Variant:* "An' after he was done married, he went an' car'ed de clo'es to ev'rybody e borrowed from." (New Providence.) Compare Jamaica, Milne-Home, 54–55.

know).[1] Den dey went till it was time fer dem to marry; an' de broder say, "Sister, you goin' get married, I want ter sing you some-t'ing." An' she say, "All right." De nex' day dey get married. Den de boy begin ter sing, —

> "De damn-fool gal ain' got no sense,
> Ise a cow, cow, cow."

Den de devil clo'es begin to drop off, an' his tail swell. An' de girl get frighten' an' jump outen de winder an' break her laig.

V.[2]

De bull-frog got on a derby an' he went to be engaged. An' he was so brave, the lady thought that he was good people. After he come from de church, done be married, run before, she saw it is a bull-frog an' didn't she run! She run, an' she said, "Dear mother, you caused me to marry to a frog." An' she said, "You has sold me to a creeter."

VI.[3]

Once there was a woman who had one daughter, name Fanny. Was very proud. Everybody come to be engage to her, she find fault with them. Tobacco-Dove come. She said his legs is too red. Be-Pojoe (Poor Joe) come. She say his neck were too long. Be-Golden (Gawlding) come. She said that he eat crabs too much. This day more than all, when she look out the front door, she saw a gentleman coming up the road in his derby, his black walking-coat, watch an' chain, patren-leather shoes, walking-stick. She run to her mama an' says, "Oh, that's my lover!" She went an' invite him in. He went an' asked her to be his wife. The word was not out of his mouth, she agreed to it. They were married shortly afterwards. The first (to) drop from him was his derby, next his walking-coat, next thing his shoes. Then was the devil. He carried her to his home. The girl then saw what he was. She began to cry. He had one iron foot an' one good foot. Had a rooster. Every pick it pick up one bushels of corn. He had in a place called cell (cellar?) fire never out yet. Now, this rooster was this girl min'er. Every day the devil go out, an' this girl want to go home, the rooster will say an' cry, "Master, the pretty white girl gone." Up he will start, don't matter where he may be, he will reach as quick as lightning. This day the girl give the fowl twenty bushels of corn. Went to the river, meet a boat going across. She whent home. When the devil come, he had no

[1] Compare Yao-Mang'anja, CR 70 : 386.

[2] Informant 35.

[3] Written by informant 36.

wife. He began to cry. He went to the river, he pitch into it, trying to swim across to catch his wife, but by one side of him was iron, he sink an' was drowned.[1]

E ben,
My story is end.

26. THE FLIGHT.

I.[2]

One day dis was a girl an' a broder name Jack, low degree. Now, de devil was co'tin' dis girl, Jack's sister. De debil take Jack sister from de house an' carry her to a cave-hole. As dey was goin' along de road, de debil commenced to strip himself. After de girl see de debil strippin' hisself, de girl commence to cry. An' de debil carried de girl to de hole an' have her deah. An' goin' for wood on his horse to cook her. Now, while de debil gone for wood, Jack gone from he house to de debil-hole (Jack was a witchcraf' boy) an' move his sister home. While Jack an' his sister was deah to de debil-hole, de devil-rooster commence to crow. Devil had some corn in his cave-hole. Jack take peck of de corn an' t'row it to de devil-rooster.[3] In two minutes de rooster had de corn done eat up. Start a-crowin', "Coo-ke-roo-coo, master, de gyal gone." De devil start a-comin'. Every pitch he pitch, he pitch twenty mile on de horse. Jack t'row another peck o' corn to de fowl an' gone wi' his sister. After de rooster finish eatin' up de corn, "Coo-ke-roo-coo, master, de gyal gone." De devil come, mos', mos' get to de cave-hole. An' dat time Jack was gwoin' home. Jack was a wery good fellow to know de devil was comin' after dem. Dey started, de devil behin' dem. When dey get midway de road, Jack said to his sister, "My sister, you turn to a big water-hole wi' big water in it, an' I will turn to a big margret fish."[4] Now, de devil comin' up fas'. Ven he reach here an' see de big water-hole, he said, "Oh, what a big margret fish!" An' he go back home for a line to ketch him. Ven de devil goin' home for his

[1] Compare conclusion of Louisiana, MAFLS 2 : XIX.

[2] Informant 9. Compare Jamaica, P. C. Smith, 40; Angola, MAFLS 1 : VI.

[3] I heard of an obeah man living at Fox Hill, New Providence, possessed of a rooster-watchman.

To distract "speerits" or "hants," the Andros Islander will pour out a quart or two of guinea-corn about the house-door or inside the haunted room. The spirit must pick up the corn grain by grain. This device is also in use in the other islands. The pouring-out of "benny," a grain much finer than corn, was also recommended. Compare the analogous Jamaican practice. There the belief seems to be that the spirit will try to count the grains or pebbles, but cannot count beyond three (FL 15 : 214). In Grenada there is a like belief and practice (Bell, 167); likewise in the Southern States (see North Carolina, JAFL 30: 168). See Angola, MAFLS 1 : 99–101.

[4] Compare Cape Verde Isls., Parsons MS.; France, Cosquin, IX. Comparative, Bolte u. Polívka, CXIII.

line, Jack said to his sister, "Sister, you turn to a big hole wi' a banana-tree in it, an' I will turn to a big bunch of red bananas.[1] Now, when de debil come, he meet no fish. He said, "I got to go back home to kyarry me line." Now, when he come back, he meet a big bunch o' ripe bananas. He say, "I got to go back home for a sponge-hook to hook down de ripe bananas." An' he gone for his sponge-hook. He return, an' found dat dare was no bananas. He say, "I got to go back home to carry my sponge-hook." After he come from home, goin' along de road, Jack say to his sister, "My sister, you turn to a big church an' all de people in it, an' I will turn to de minister in de pulpit wi' de Bible in my han'." Now, when de debil reach, he heard all de people singin'. Turn aroun' de little bush. After he hear de minister preachin', he started to jiggle back. He jig an' jig until he get aroun' de little bush. When he get roun', he say, "Foot never receive me." He start off a-runnin'. De minister was preachin' hard 'bout de word of Gawd. An' de devil run faster until he reach home. When he reach home, he blow. He say, "O Lor'! I tired." He wife what he had home ax him where he ben. He say he ben after Jack's sister. He wife say, "Dat's Jack an' his sister now, dat church full o' people." An' de debil say, "No;" an' his wife say, "Yes." De devil get vex, so he kill his wife an' he cook her.

E be ben,
Dis story en'.

II.[2]

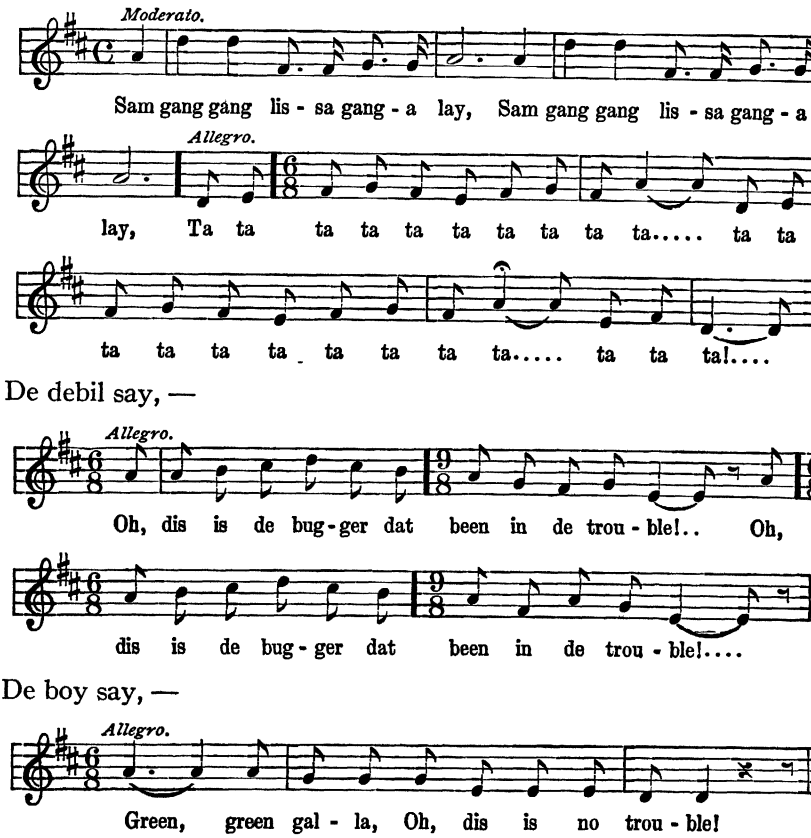
Now, dese chillun used to go to school. Now, de girl drop hes gol' bracele' from roun' her han', an' de debil pick it up. Now, he say, "If you want dese gol' bracele', you goin' be married to me." Now, he say, " I kyan' marry till mamma goin' ta' [talk]." Now, he marry to her. He take um down one hole. Now, b'o' Debil goin' inside de woods to look fer ol' sheepskin an' cowskin to eat. Now, he goin', ol' woman say, "Me daughter, you wan' to get out here." He (she) say, "You got to gi' de rooster five barrel of oats an' five barrel of corn." Now, ven he gone, he gi' de rooster five barrel of oats an' five barrel of corn. He catch hol' b'o' Debil two bes' horse. Now he goin'. Ven he reach dis place, he say, "Mounte eat a mounte," an' de horse pitch over dis mountain. Now he jump on de eight-mile horse, an' gi' his sister de nine-mile horse.[3] Now, b'o' Devil jump on de t'ree-foot donkey,[4] an' den dey play.

[1] Compare Hottentot, Bleek, 89.

[2] Informant 32.

[3] Compare Bahamas, MAFLS 3 : 100.

[4] Apparently a "duppy" (see p. 142, note 2).



De debil say, —

De boy say, —

Now, b'o' Devil pick up his donkey an' put on his shoulder. Den he see he couldn' run fas' enough, he jump on de donkey back. Now he say, —

"Sammy like a tulee, tulee a lay."

He pitch on he donkey back, an' he put de donkey on he shoulder. Now, when he fancy de donkey too heavy, he jump on de donkey back. Now, de ol' woman pick up de debil an' t'row him in de sea.[1]

III.[2]

De devil married a woman name Mary Belle. An' when he was goin' out one mornin', he say, "Mary Bell, Mary Bell, bell to ring, when I come back I want you tell me which hole is de deepes'." When he come back, he ax her, an' she say, "Hell-hole." Den he went out

[1] In regard to this old woman there seems to be a missing link. Perhaps it is given in Louisiana, MAFLS 2 : 73.

[2] Informant 21. Collected at Wilson City, Abaco, by Hilda Armbrister.

again; an' when he was goin', say, "Mary Belle, Mary Belle, bell to ring, when I come back, tell me which horse yer fader use' to ride." When he come, she say, "Black horse." Den he went again, an' tol' her when he come back he want ter know which was de wides' gate. An' she say, "Hell-gate." Den, when he was goin' again, he ax her anoder question she couldn't understan'. An' t'reaten to kill her if she didn' give de right answer. An' now time as he t'reaten her, her broder come. Now de devil had a fowl which used to say when she went out, "Coo-co-ro-coo, massa, missis goin' out." So de broder take a whole bushel er corn an' give it to de fowl, an' den he take de devil three-foot horse an' take away his sister. When de devil come back, he couldn't fin' his wife. An' den, after de fowl get t'rough eatin' all de corn, he say, "Coo-co-ro-coo, massa, missis gone out." So de devil get vex' an' beat de fowl till it had scales. (An' das de reason rooster got scales on he laig now.) Den de devil run all about an' search his bed, an' even cut it all up, to fin' her. Den he went to de stable an' miss one of his t'ree-foot horse, so he take anoder one an' start after her. Now de devil wear a hat dat he could sen' up into de air to look over a long distance. An' de hat say he didn't see her. Den again he sen' up de hat, an' it say, "Yes, I see your wife." When his wife turn roun' an' see her husband, she turn roun' again an' fling an aigg behin', an' it turn into a river.[1] So de devil an' his horse had to drink all de water befo' he could get 'cross. An' de devil sing, "Drink water, drink water." An' when de devil finish drinkin' de water, de girl was mos' home. An' de girl moder cook a big pot full of flour pas'e; an' when de devil get near, she take de pas'e an' t'row on him, an' de girl broder all shoot him till he die.

IV.[2]

Now, this was about b'o' Devil and the gal. This gal was long-eye. Snake come to marry her. She say, "No." Lizard come. "No." Snail come. "No." Frog come. "Eye too big." Cat come. "Face too short." Till at last the devil come. She say, "That's the man I want." So Devil coming every day till this day the little boy said, "Ma, ma, look, that man got one good foot and one bad one." So she say, "Gone from here, you little speckle thing!" So anyhow they married. They fry fowl egg, many cake, give him. So they start to go. Now, the devil home was in Egypt, so they start off. When he got to b'o' Snake, he drop the snake pants; when he got to b'o' Lizard, he drop his shirt; when he got to b'o' Frog, drop hat. So the gal say, "This isn' my pretty husband." — "Yes, yes! see fry egg, see many cake." Anyhow, he drop all his clothes on the way.

[1] Comparative notes, Bolte u. Polívka, LXXIX. [2] Informant 8.

When he reach home, his house was in a hole. So he told the gal to go down. Now, this time the little boy who she drive was under the carriage all the time. Now the gal did not want to go down, so he make her gone. So she gone down in the hole. When she got in, she saw plenty bones. They was people's bone which the devil eat. Now the devil gone twenty miles for wood to roas' her. So the boy got one of the devil five-foot horse, and gone down, take his sister out of the hole. So they got on the horse back. So the devil had one rooster there. So when the rooster see that, he crow, "Cock-o-ro-co! master, gal gone home." So the devil say, "I think I hear my rooster crow." So he put his head on the ground and lik (?) his ear. So he crow again. So the devil start off. When he reach, he didn' stop home, but start off. Then he see them far off. Just could, make them out like a pin head. So he gone till he could put his hand on them. The boy throw down one egg. When he throw it down, mountain came. So he say, "How am to cross this mountain?" — "You cut, you horse cut." So he gone home for old axe. He cut that mountain down. So he went on again. So when he was going to catch them, the boy threw down one egg again. River came. So b'o' Devil say, "How am to cross this river?" — "You drink, you horse drink." So they drink till their bellee burst. So b'o' Devil gone home for needle to sew up their bellee. So they start again. So when they saw the devil coming, they start singin, —

"Hot water mother, hot water.
Devil coming mother, devil coming."

So their mother put on hot water, and b'o' Devil come till he got to the gate; and when that woman fling that hot water in b'o' Devil face and his horse face, I was one side, and I say, "Oh, you ought not do them so." When she fling so at me, the wind from it hit me here to tell that story.

27. GREENHEART-ER-KNOWLEDGE.[1]

I.[2]

An ol' man had two sons. One was name Jack, an' de oder name John. He call de two, an' ask dem what trade dey want. Jack he say he want ter gamble wid de debil. John say he want to be

[1] This name is unique among the tales. In Edwards's version the heroine is called, as usual, "Greenleaf."

[2] Informant 4. This tale was collected by me and by Mrs. P. C. Smith. The two reproductions are almost the same; but I give Mrs. Smith's, its dialect being less modified, both in the original narration and in the reproduction. Compare Bahamas, MAFLS 3: XXXVIII; Jamaica, JAFL 9 : 284–285; Jamaica, FLJ 1 : 284–286; Cape Verde Isls., Parsons MS.; Portugal, Braga, XXXII; Quebec, Barbeau, JAFL 30 : 36; Oaxaca, Radin-Espinosa, 220, 222. Comparative, Bolte u. Polívka, CXIII.

mason. So dey went out, John to his mason, and Jack to he debil. When he reach to de debil house, de debil show him a blue fish down in a deep hole, and say, "Jack, I gwine 'roun' de house; an' when I come back, hab de fish out." Jack scratch he head, and he start to cry. Greenheart-Er-Knowledge, de debil daughter, come out and ask him, "What de matter?" She cut her nail an' pull er stran' er her hair, an' she make a ladder. An' he went down an' get de fish an' come up. When de debil come, he say, "Jack, you got dat fish?" Jack hol' up de fish, an' say, "Yes, an' I gwine get you too." An' he t'row it back in de hole. Den he take a silver spoon an' t'row it on de house, an' say, "When I go 'round de yard an' come back, you mus' hab dat spoon." Jack scratch he head, and he begin ter cry. Den Greenheart-Er-Knowledge come down an' make a ladder outer her hair. Jack went up an' got de spoon. When de debil come, he say, "Jack, you got dat spoon?" Jack hol' up de spoon, an' say, "Yes, an' I gwine get yer too." Night draw near, an' he make Jack bed, right to de mout' ob de hole. Jack went to bed. Greenheart tol' him dat whateber he do, don't go to sleep. Dey had a candle upstairs, an' ebery time he (devil) call, she (it) answer; an' she leabe de candle to answer t'ree hours. Jack get up, an' he an' Greenheart dey cut de body ob de banana-tree, an' de lay it in de form ob Jack, an' dey get de horse an' start. An' dey had t'ree hours' start before de candle gone out; den de debil he know. Den de debil an' his wife come down, an' dey sen' de harpoon in what dey took for Jack, but it was de banana-tree. An' he say, "Come, ol' ooman, I done got him." But he had de banana-tree. De debil get de horse an' jump t'ree miles ebery time he jump. Jes' as he get up to dem, de girl took er fowl aigg dat [1] she bring and break it, an' it make grass grow. De horse say, "I work, I got ter eat." De horse done dat; he gone agen. Den dey break anoder aigg and make er river. De horse say, "I eat, I mus' drink water." An' he drink. De horse couldn't drink fast 'nough. De ol' man he come down an' he drink. De ol' man drink tell he drown. Greenheart say, "Jack, Fader is dead, let us tu'n back." Den dey strip him ob ebery t'ing he had on. Den dey gone home.

Jack set her in de feeg-tree ober de well, an' she tell him don't let de dog lick his han's, or he will forget her. He meet one ol' ooman who had a couple of daughters. An' he take one to marry. He sen' two ol' oomans to de well for water. De first one gone didn't hab much sense; and she look in de well, an' she see de pretty ooman, an'

[1] See pp. 17–18, 20, 59, for magic eggs. Compare, for breaking eggs in the magic flight, Louisiana, MAFLS 2 : XIX; Georgia, Jones, XXXIV; Kaffir, Theal, 87–88. Eggs or egg-shells have, I surmise, an obeah character (cf. Louisiana, MAFLS 2 : 11–13; also Udal, 262, 275, 282; Bell, 16). Among the Fjort, eggs are a charm against evil-minded strangers (Dennett, 18).

she say, "How could Jack sen' er pretty, pretty ooman like me to the well?" An' she wouldn't carry de water. Jack say, "Get out, who make you pretty?" An' he sen' de oder ooman. When de oder one gone, she look in de well an' den look up in de tree, an' she see de pretty ooman, an' she run back an' say, "Jack, Jack, I see a pretty ooman in de tree." Den Jack remember Greenheart. Den he went down an' he get Greenheart an' bring her an' marry her. He get people to comb her hair and clean her nails.

An' told John his brother to come an' go wid dem. An' dey gone travelling. An' dey get to one ol' ooman's house. An' dey ask for a lodging. An' she say, "Yes, you can have a lodging, but say, eb'ry twelve o'clock one black cat come, but you mustn't kill it." An' dey went to bed. John sleep, Jack wouldn't sleep. An' twelve o'clock de cat come. Jack kill de cat. De ol' ooman say, "You kill my cat, kill me."[1] Jack went in an' cut her neck. An' dey tote money outer her house de whole night till daylight. An' when dey was toting de money, one box fell out against my neck and knock me right here.

II.[2]

Jack went out one day, and he meet Mr. William Grey Morris, who is de debil; an' he say, "Hello Jack, le's hab a game!" Jack say, "Dat's jus' de t'ing." — "All right, get de cards." Den dey start to play, an' bet on de games; an' Jack he had good luck an' win all de games from de debil. When de debil loss all he money an' property, he say, "All right, le's bet life for life." Jack say, "Ise yer man." Dey plan, an' Jack win de debil life. "Now, Jack," de debil say, "do spare my life." An' Jack spare he life. Den de debil say, "If you fin' my castle in one year an' one day, I will let you marry my daughter Greenleaf." Jack say, "All right." An' de debil tu'n

[1] It is a Bahaman belief that snakes and black cats (the cat must be spotless) "work witch" for people (cf. Georgia, JAFL 12 : 268). If the creature is killed, its owner dies. I heard the story of a witch snake which swam from Abaco to the Grand Bahama, a distance of sixteen miles or so. On the Grand Bahama it was killed, the killer taking from it some coins fastened about its neck. With them he bought some tobacco. Soon afterwards he died. The owner of the snake also died. Compare North Carolina, JAFL 30 : 168 (No. 28). — In the Bahamas I found several miscellaneous cat and snake beliefs. There is a belief that if a black cat (or a pot) is thrown overboard, it will bring a storm. One man who was being "higed" was told to cut off the head of the first snake he met and let the body twist around the ankle of the leg in pain. He thereby got "de heat of de snake an' streng'. Snake wery smart." The skin of a snake killed on Friday put around your waist is a cure for pain in your body. — My Abaco-New Providence captain was once walking with a friend when they came across a snake. The friend killed it, took out what he said was its heart, and ate it. Nothing now could harm him. People might put poison in his food, and he would merely vomit it. The man had been in a perturbed state of mind because he had been working "witch" against an enemy.

[2] Informant 37. Collected by Mrs. P. C. Smith.

away, meanin' in he heart to kill Jack when he get de chance. Den Jack sing, —

"I'm a rovin' gambler,
Gamblin' Jack is my name.
I was gamblin' seven long years,
An' never loss a game."

Den Jack went home to his moder, an' say, "Moder, I buck up to de debil." An' he moder say, "Jack, I tell you 'bout gam'lin', now dis is de las' er you." But he say, "Oh, no! moder, 'pen' on me, he gimme one year an' one day to fin' he castle. Jes' bake me er loaf er bread an' gimme er bottle er water." An' de moder say, "Jack, yer gwine gen?" Jack say, "Yes, some ol' rainy day we will meet agen." So he went an' he trabel till de one year was up. An' it lef' one day. Well, nex' day he see er big bird was up in de sky comin', an' de bird light jes' where he was. It wus er eagle. Jack say, "Where you come from?" De eagle say, "Ise from tro and fro de worl'." Jack say, "Do yer know where Mr. William Grey Morris live?" De eagle say, "I jes' from he place." Jack say, "Won't yer tek me dere?" De eagle say, "All right, yer get meat; de more meat I get, de fas'er I go." Well, after he get some meat ter eat an' some ter carry, he say, "Yer ready?" Jack say, "Yes." Den he tek Jack an' carry him ter de margin ob William Grey Morris' yard; but de meat gib out, an' he tu'n back. When Jack see he tu'n back, Jack say, "What is de matter?" De eagle say, "Ise want more meat." So Jack cut piece outer he t'igh an' gi' him.[1] So de eagle tu'n back; but when he look down an' see Jack t'igh bleedin', he say, "What is de matter?" Jack say, "When you tu'n back fer meat, I cut piece outer my t'igh an' gib yer." But de eagle say, "Oh, no! Jack, take um back." An' Jack take um back an' put it on he t'igh, an' he t'igh grow good agen.[2] An' den de eagle carry Jack in de yard an' lef' him. Den Jack hail fer Mr. William Grey Morris, and say, "Hello! Ise come." When de debil see Jack, he so scared, he stutter out, "Oh, ah, er, er Jack yer, yer come, you is smart boy, smart boy — you is second debil. Come in, come in!" So Jack went in an' stay. Nex' day de debil start to go out hunting, an' he say, "Jack, I got somet'ing fer yer to do; when yer done do it, you kin marry to my daughter Greenleaf." Say, "You see dat coppel of bush ober yonder?" Jack say, "Oohoo!" — "Vell," de debil say, "when I come back, I want ter meet all de bush cut down, corn planted, an grow', an' hab it all gedered in an' put in de barn." Jack say, "Yes." An' he start er cutting. He cut little ways, den him start ter bu'n de bush; but as fas' as he ketch de fire, de fire go out. Den Jack start ter cry, an' he look, an' see er

[1] Comparative, Bolte u. Polívka, 2 : 301; F. Panzer, Beowulf, pp. 249 *et seq.*

[2] Compare Cape Verde Isls., Parsons MS.

pretty, pretty gal comin'; an' she say, "Jack, come fer yer breakfus'!" But Jack say, "Who you?" She say, "Ise Greenleaf, de daughter of Mr. William Grey Morris. Come eat." But Jack say, "I can' come now, Ise gotter get dis here bush cut down. You fader leave dis fer me ter do. If I don't do um, he gwine kill me." But she say, "Oh, come, Jack! eat yer breakfus'. What you is frettin' fer?" So Jack eat. When he done eat, Greenleaf say, "Jack, put yer head in my lap." Jack say, "No, dis ain' time to put head in lap." Anyhow, de pretty girl make Jack lay he head in him lap, an' Jack gone sleep; and when Jack wake, he meet laborers toting corn into de barn, and he been glad. So when de debil come, him meet de barn chock full er corn. De debil say, "Jack, das you?" Jack say, "Yes, an' somet'ing better."

Den de debil say, "Jack, Ise got somet'ing else fer you to do. If you do it, you will surely marry my daughter Greenleaf." Say, "See dat rock out dere in de sea? You must buil' two forts on it, an' put guns on dem, an' salute me to-morrow morning when day clean." Jack say, "All right, sir!" An' right 'way he start to pile up conch-shell; but fas' as he pile shell, de sea t'row um down. Greenleaf see Jack; an' she call him, say, "Come here, Jack, an' put yer head in my lap!" An' Jack do so, an' gone to sleep; an' when de day clean an' de debil t'row him window open, de fort salute him. An' he holler, say, "Jack, smart boy, you second debil. All right, Jack, I got one more t'ing fer yer to do. If you do 'em, yer will surely marry my daughter. Dere is a bird dat comes in my tree ebery morning an' make me vex'. I want yer ter shoot him termorrer morning." So Jack tell Greenleaf. Den she say, "Now, mer farder gwine to murder yer. He is gwine tu'n Moder to a cuckoo-bud; and when you go out to shoot de bud, Fader will shoot yer. Now, you keep de gun in de house where yer sleep, an' cut a hole in de side of de house right opposite de papaw-tree where de cuckoo-bud will be. An' you mus' shoot de bud from where you gwine be in de house." So Jack gone ter sleep, an' nex' morning de bud was on de papaw-tree, callin', "Cuckoo, cuckoo!" Den de debil holler out, an' say, "Jack, Jack, come an' shoot dis bud dat I tell yer 'bout!" Den Jack get up an' never come outer de house, but put de gun right t'rough de hole he done cut in de side ob de house. An' he fire at de bud, an' de bud fall right down dead off de papaw-tree. Den de debil holler an' say, "I tell yer so, yer can't fool Jack. He is a second debil heself." An' den de debil he say, "Jack, you kin hab Greenleaf, but you mus'n't stay in my house, but stay in de house ober yonder." So Jack say, "All right, sir!"

Den Greenleaf say, "Now, Jack, if yer sleep to-night, Fader will bu'n de house down an' kill me." So Jack say, "Oohoo!" But 'bout middle night he gone an' cut down er banana-tree, and tote it to de

house, an' lay it in de bed, an' cover it wid de sheet so it look like er man. An' him an' Greenleaf lef' de house, an' went ter de stable an' take de bes' horse de debil had, de one dat could jump t'irty miles ebery jump. A little while after dey gone, de debil set fire ter de house an' he hear de banana-tree frying; an' he say, "I bet yer I got him dis time, you hear him frying? Don't let him bu'n too much, get de fork an' take him out." An' so de debil imps went an' take out de t'ing dat was frying. An' when de debil see what he imps take out, den he get mad an' went to de stable an' fin' him bes' horse gone. But he jump on de one dat could only jump twenty miles ebery jump an' he pursue after Jack. So while Jack an' Greenleaf was going, Greenleaf say, "Don't worry. Only 'pen' on me." Anyhow, dey didn't go too fas', an' de debil was comin' on dem, but Greenleaf t'row down one fowl aigg an' it grow to a big mountain. An' when de debil come ter de mountain, he holler, say, "Jack, how yer get over here?" Jack answer, "I cut, mer wife cut, an' de horse cut." So de debil start ter cut. He cut an' he horse cut, an' he get ober an' foller dem. An' when he nearly ketch 'em agen, Greenleaf t'row down anoder aigg an' it grow ter a river. Den de debil say, "How yer cross?" Jack say, "I drink, mer wife drink, an' de horse drink." Den de debil say, "Drink, mer horse, drink." So he drink, an' de horse drink. De horse drink tell he bus' right open, but de river was dry. So de debil start after dem agen. Den Greenleaf say, "Jack, while I was in our country you could depend on me, but now I got ter 'pen' on you." Jack say, "All right." Anyhow, de debil still comin' after dem. So Jack t'row down a big aigg, an' it grow ter a meetin'-house; an' Jack get up in de pulpit, an', when he look, see de debil comin' hoppin', one good foot an' one bad foot. Den Jack start to preach, an' say, "Oh, you ol' Satan! where you gwine instead er yer tu'ning back an' praying you gwine all about tro and fro de earth." Den when de debil hear de preachin', he tu'n back, an' say, "I got one good foot an' one bad foot," knowing he done get beat.

Den Jack an' Greenleaf went to Jack home and stay, till one day Greenleaf say, "I want ter go home ter see mer people." But she say to Jack, "You see dat little pet dawg dat does foller you all about? If you let him kiss yer lips, yer will forget all 'bout me." So Greenleaf went ter her people.

An' it happen one day dat de dawg kiss Jack on de lips, an' Jack ferget all 'bout Greenleaf. An' den after a long time Jack t'ought he would get married, an' he get all in readiness. He start ter buy up t'ings fer de woman he was ter marry; but he couldn't get er ring to fit her finger, an' he couldn't get er pair er boots ter fit her foot. Anyhow, some one tol' him dat a lady up in de settlement had a shop where he could get anyt'ing he want. So he gone an' buy er ring an' er pair er

shoes to fit de woman he was ter marry. An' while dey was all in de house where Jack was ter get married, up comes a double-team carriage ter de door, and out jump a pretty woman. An' when Jack looks, he see it was his wife Greenleaf. An' he went out an' bring her in de house, an' said, "Ladies an' gentlemen, one an' all, if you had an' ol' key an' it got loss for er long time an' you was going ter buy a new key, an' jes' as yer start ter go fer de new key, yer fin' de ol' one, say what yonner would do?" All what was in de house say, "We wouldn't worry to buy a new key any more, we would still keep de ol' one." Den Jack say, "You see dis lady dat jes' come in? She is mer wife, she gone from me for er good many years, an' ter-day she is come back ter me." So, tu'ning 'roun' ter de woman he was to marry, he say, "Mer dear, I fin' de ol' key an' hab no use fer de new one. I t'ink it bes' fer you to return to yer moder." [1]

An' me, Boosie Butler, was standing ter de side ob de door, an' when she wheel 'roun', de wind from her gown-tail knock me here to tell de tale.

28. THE SICKLY BIRD.[2]

One man name Mr. James had fibe chilrun, an' one man name Mr. John lub one er he daughter. Den when Mr. John tell de girl he was comin' dere ter court, she say, "Yer only goin' meet poppaone,[3] an' we chilrun goin' be li'le birds. An' when poppa ax yer which one yer lub, yer mus' say, 'Ah lub de one what look sickly,' cas ah goin' make like ah looks sickly." So he say, "A' right." So dis ebenin' Mr. John gone ter court, an' he ain't see not a chilrun. Den after one long time fibe li'le bird come flyin' outen de west'ard, an' lay down befo' him an' de ol' man. Den de ol' man say, "Outen all de bird, which one yer lub?" An' he say, "Ah lub de one what look sickly." An' de ol' man say, "A' right, yer could hab da one." Den he take de bird an' set it on he knee, an' de bird tu'n inter one beeg ol' black woman. An' he ax de man where dis beeg ol' black woman come from. An' de ol' man say, "Das de one yer say yer lub." Den, when he say da word, de ol' black woman gone, an' one li'le dear girl come sit in he lap, an' he say, "Dis de one ah lub." Den de ol' man ax him when he goin' married ter her; an' he say, "Ah goin' married ter-night." An' dat same night dey get married. Now, de girl tell de boy, "Poppa goin' kill yer ter-night. When yer hear him snore, he ain' sleepin'; an' time he ain' snore, he sleepin'." So de boy say, "A' right." An' time de ol' man gone lay down, de boy hear "A-huh, a-huh, a-huh!" Das was de ol' man snorin'. An' de girl say, "He ain' sleepin'."

[1] Compare Cape Verde Isls., Parsons MS.; Portugal, Braga, 56, 195. Comparative, Bolte u. Polívka, 2 : 59.

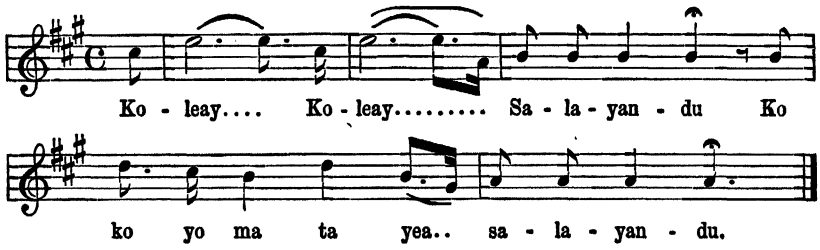
[2] Informant 19. Collected in Wilson City, Abaco, by Hilda Armbrister.

[3] Poppa by himself.

So after one long time he ain' snore no more. Den de girl say, "He sleepin' now." Den de girl an' de boy get up an' geder up all dey t'ings what dey was goin' carry wid 'em. An' when dey finish, dey set two sheet, an' fix it under bed like it was two somebody layin' down, an' take one oder sheet an' cover it up. Den de ol' man wake; an' he jump up an' he say, "Lord, Lord, ah sleep too late, an' time run over me." An' he get he long-sword an' sharpen it till he shine. Den he gone ter de room-door an' open it, an' he see dis somept'in' in de bed like two somebody, an' he say, "Dey sleepin'." So he gone up in de air; an' when he come down, he cut de t'ree sheet an' de bed an' all in two piece, an' he look fer blood. Den, when he ain' see no blood, he look again, an' he see it was on'y clort (cloth). Den he say, "Dey bot' er dem smarter more'n me."

29. THE FISH LOVER.[1]

Dis was a young girl. 'Airy man come. Don' want him. Ma say, "You got to married." Dis day gone to de water side an' commence to shed tears. See dis fish come. Say, "My deah, you love me?" Say, "Yes, darlin', I love you." Say, "You like to co'te me?" — "Yes, darlin', I like to co'te you." He (she) goin' home an' ketch one of de bes' fowl what he ma ha' an' kill it, an' den he (she) goin' to de bay. He (she) sing, —



After he ma didn't like de match, say, "Moder, you don' like him. I love him." After he come to find out de man was a fish, hes broder come to de water side. Said, "Mamma, my sister co'tin' to a fish." Mamma say, "No, I don' believe it." Broder take his gun an' gwoin' to de water side, an' sing, —

"Koleay Koleay Salayandu
Ko ko yo ma ta yea salayandu."

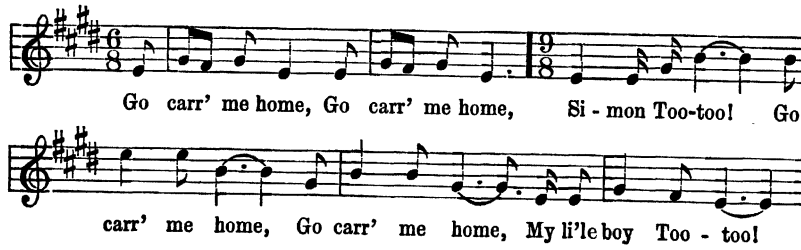
De minute de fish come, den he shot it. He take de fish in to de moder. Say, "I tol' you dat sister was co'tin' to a fish, an' den you didn't believe me. I shoot it. Here it is." Dat story en'.

[1] Informant 11. Compare Bahamas, MAFLS 3 : XXXI; Jamaica, Dasent, App. ("The Girl and the Fish"); Louisiana, MAFLS 2 : 120; Cape Verde Isls., Parsons MS.

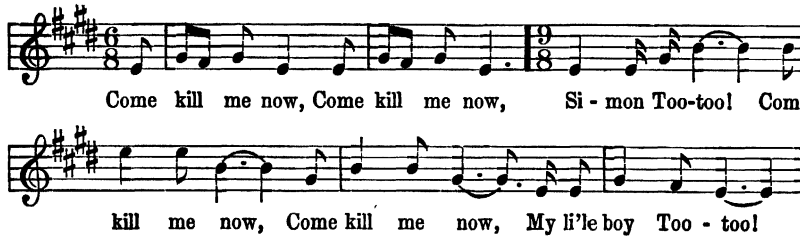
30. THE SUNDAY BIRD.

I.[1]

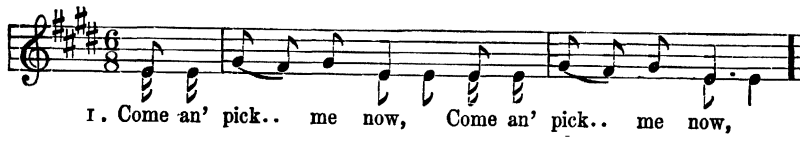
Was a woman had one gran'son. An' ev'ry time on Sunday he (she) sen' him to school. De boy ain' goin' to school. Gone in de bush settin' bud trap. Till one Sunday de ol' woman goin' to meetin', an' lef' de boy to gwine to school. De boy went in de bush to ketch a bud, an' de bud was a yellow snake, an' de snake was a speerit. De boy name Simon Too-too. After he fin' de bud [2] was a speerit, he don' take out de bud. De bud sing, —



He take him out. Gwine home wi' him now. De bud tell him, —

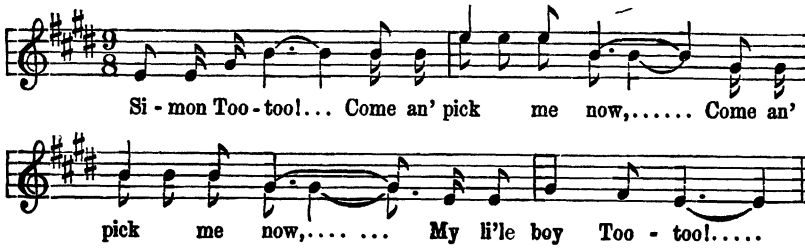


He kill him. Bud say, —



[1] Informant 22. Compare Louisiana, MAFLS 2 : 120; North Carolina, JAFL 30 : 168 (No. 27); Sierra Leone, Cronise and Ward, 160–163; Hausa, Tremearne, 186–187; Angola, MAFLS 1 : IV. There was a marked reluctance, and on the part of some of the older people a positive refusal, to "talk ol' storee" on Sunday. "Gawd would put charge on 'em." There is a very decided preference on the part of the elders to "talk ol' storee" at night rather than in the daytime; but I found no belief in connection with this preference, — a preference readily explained on the ground of habit. There is a belief, however, that "talkin' ol' storee" will bring a favorable calm. "Come, boys, let's talk ol' storees to-night!" a sponger will say, "we'll get a calm to-morrow."

[2] *Variant:* "A leetle white bud." (Andros.)



2. Come cut me now,
Come cut me now,
Simon Too-too!
Come cut me now,
Come cut me now,
My li'le boy Too-too!

3. Come pot me now,
Come pot me now,
Simon Too-too!
Come pot me now,
Come pot me now,
My li'le boy Too-too!

4. Go an' wipe yer pot,
Go an' wipe yer pot,
Simon Too-too!
Go an' wipe yer pot,
Go an' wipe yer pot,
My li'le boy Too-too!

5. Go an' make up yer fire,
Go an' make up yer fire,
Simon Too-too!
Go an' make up yer fire,
Go an' make up yer fire,
My li'le boy Too-too!

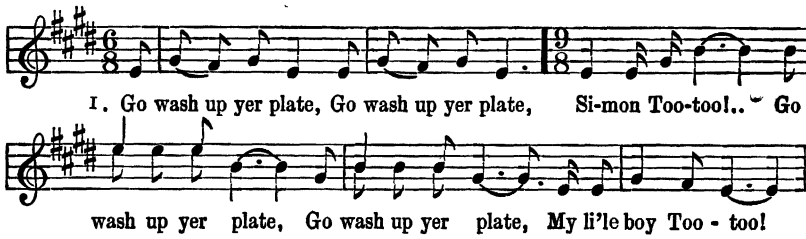
6. Go an' wash me now,
Go an' wash me now,
Simon Too-too!
Go an' wash me now,
Go an' wash me now,
My li'le boy Too-too!

7. Go an' call your comp'ny,
Go an' call your comp'ny,
Simon Too-too!
Go an' call your comp'ny,
Go an' call your comp'ny,
My li'le boy Too-too!

8. Come an' cook me now,
Come an' cook me now,
Simon Too-too!
Come an' cook me now,
Come an' cook me now,
My li'le boy Too-too!

9. Go an' lay your table,
Go an' lay your table,
Simon Too-too!
Go an' lay your table,
Go an' lay your table,
My li'le boy Too-too!

Call all. Done eat. One bone lef' in de plate.[1]

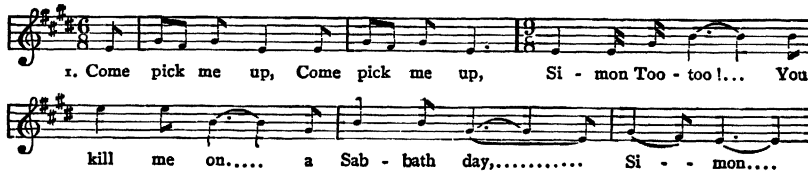


2. Go turn him down,
Go turn him down,
Simon Too-too!
Go turn him down,
Go turn him down,
My li'le boy Too-too!

3. Go in your room,
Go in your room,
Simon Too-too!
Go in your room,
Go in your room,
My li'le boy Too-too!

4. Go make up yer bed,
Go make up yer bed,
Simon Too-too!
Go make up yer bed,
Go make up yer bed,
My li'le boy Too-too!

[1] This bone, we may infer, sings. Following is a variant of the song: —



5. Go lay in yer bed,
Go lay in yer bed,
Simon Too-too!
Go lay in yer bed,
Go lay in yer bed,
My li'le boy Too-too!

When de ol' woman come, de boy 'tiff as a poker, dead, dead.[1]

Nine pence for my heart content
For a hard head bud.

II.[2]

Once upon a time there lived a little boy by the name of Mudless. He staid with his aunt. She sent him to school: He would not go. He staid in the road and shoot marbles. Sunday he was sent to church. He would not go. He kill a bird, and the bird sing for him after it were dead, call him Simon Too-too, said, "You kill me bird on the Sabbath day." Said to the boy, —

"Put on your clothes, you Simon Too-too,
You kill me bird on the Sabbath day.
Put on your socks, you Simon Too-too,
You kill me bird on the Sabbath day."

31. JACK TRANSFORMS.[3]

Once was a time, a very good time,
Monkey chew terbacker an' spit white lime.

Dis was an ol' woman. Had one daughter. Ev'ry day dis woman go in de fiel' to pick ochra. She met a little boy to de margin of de fiel'. An' she ketch de little boy an' put him in a bag, an' bring her (him) home. As she was bringin' de little boy home, — de little boy was Jack, — turn to a vet mud. De woman say, "All of dese vet mud vettin' me." An' afterwards de woman emptied de vet mud. An' de vet mud was Jack. An' she went home. Nex' day she went to de fiel' again to pick ochra. She met a little boy again. She ketch de little boy an' put him in her bag. De little boy turn a prickely pear. An' de woman say, "Dese prickely pear stickin' me," an' she empty him out. Nex' day gone to de fiel' again. She met de little boy, ketch him, an' put him in her bag. De little boy stick de woman

[1] *Variant:* There were two boys. One made a practice of killing birds on Sunday. To this bird he took up a rock. . . . "An' de oder little broder had him buried quite decent." (Andros.)

[2] Collected at Wemyss Bight, Eleuthera.

[3] Informant 9. Compare Bahamas, MAFLS 3 : XXXVI; Cape Verde Isls., Parsons MS.; Basuto, Jacottet, 262–264.

wid' a pin. De woman say, "You could stick me wid a pin much as you like, but I know I got you." De woman carried de little boy home.[1]

32. THE OLD WITCH AND THE DOGS.

I.[2]

Dis was a woman had two sons. She was goin' to be poor woman. The fus' boy, her son, went to look for de fortune. He was killed by a witch. De nex' boy asked his mother to bake him a bread. He was goin' to look for his brother and his fortune. Said, "Mother, I will put this basin of water to your winder, an' at twelve o'clock it will boil a basin of blood. An' my three dogs, — Watchman, Lion, an' Tiger, — when you see them get in a rage, loose them an' let them go." De mother went asleep. An' the boy travel. He got tired an' went up de tree ter rest. The witch what killed his brother came by. She said, "Humph! I smell de blood of an Englishman.

"Limber grow high,
Limber come down by'm by."

His answer was, —

"High ho, high ho!
Sing Betty worry."

He call for de dog, Watchman, Tiger, Lion. When de boy saw de dogs comin, he hol' up his han'. De witch sing the same tune as she was cuttin'. As she gave de las' chop, de tree commence to lean. Call de dogs. They sprang across de river with one switch, not knowin' how wide it was. One took the mother, the other two took the two chillun (of the witch). Dey distroy 'em. The little boy took all what de ol' witch had, de money in de bag. And he return to his mother, an' he became fortifi,[3] an' that cause me to tell you dat story.

Biddy baddy ban,
Dat story en'.

II.[4]

Dis was a ol' lady had one son name Jack. An' dis was a great big dangerous creatur' in de lan' used to ketch people, name b'o'

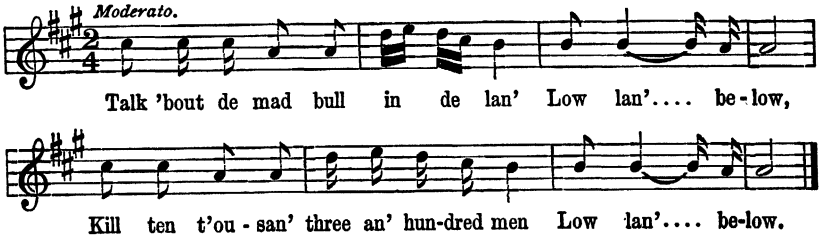
[1] Unfinished. It was time to go to school.

[2] Informant 38. Compare Bahamas, MAFLS 3 : XXXII; Jamaica, P. C. Smith, 55–56; Louisiana, MAFLS 2 : II, XXII; North Carolina, JAFL 30 : 168 (No. 39); Cape Verde Isls., Parsons MS.; Hausa, Tremearne, 298–299, 454–456; Angola, MAFLS 1 : VII; Kaffir, Theal, 122 *et seq.*; Kaffir, FLJ(SA) 1 : 13; Kaffir, Kidd, 224–230; Timne, Sierra Leone (N. W. Thomas, Anthropological Report on Sierra Leone, pt. 3 : Timne Grammar and Stories [London, 1916], p. 58); Mexico, JAFL 25 : 259 (note 1); Yukaghir (Bogoras, Tales of Yukaghir, Lamut and Russianized Natives of Eastern Siberia, PaAM 20 : III, No. 10). Comparative, JAFL 25 : 259; BBAE 59 : 309 (note 1).

[3] Fortified, meaning rich.

[4] Informant 30. Compare Jamaica, Milne-Home, 67–69; Georgia, Harris 3 : XII.

Ma'-Bull. An' de king made a law, sayin' who could kill b'o' Ma'-Bull an' bring his jaw-teeth could marry to his daughter. Dis day dis little boy say, "Ma, I goin' huntin'." An' set off on his journey, an' kyarry he rod in his han'. An' he had t'ree dawgs, — one name Cut-Throat, one name Chaw-Fine, an' one Suck-Blood. An' he always keep dese dawgs tied. An' he put on a pot; an' he tell his ma when she see de water what he put in dis pot boil to blood, she mus' loose dis dawg, 'cause he in trouble. An' so he went; an' when he get away back in de fores', he begin to sing, —



An' dis big creatur' hear him, an' give him answer wi' a big heavy woice.

"Talk 'bout de mad bull in de lan'
Low lan' below,
Kill ten t'ousan' three an' hundred men
Low lan' below."

He get so near till dis creatur' come up to eat him. An' he t'row down he rod, an' he rod spring up to a beeg high tall tree, an' he sing, —

"Grow, my arrow-tree!
Your master make you to grow, an' not to fall."

An' he went up in de tree. An' dis big creatur' ben aroun' de tree, tryin' ter bite it down. Jus' as de tree was gwine fall, his dawg done get loose an' come. An' ev'ry jump dey jump, dey jump a mile. When dey get dere, he say, "Cut-Throat, cut his throat! Suck-Blood, suck his blood! Chaw-Fine, chaw him up!" An' his dawg den kill him. An' he come down out de tree, an' went an' knock out de ma'-bull teeth an' kyarry dem to de king. An' him an' de king daughter get married.

An' dey live in peace, dey die in peace.
An' dey bury in a spot of de candle-grease.

III.[1]

One was a time, was a wery good time,
Monkey chew terbacker, an' he spit white lime.

Was two brother mindin' cow. An' dey gone out dat day an' forgot de match to ketch fire. An' de oldes' broder say, "If my little

[1] Informant 22.

broder been here, he would ha' get fire." So dey call him, an' he come. Say, "What you call fe?" Say, "My boy, we ain't got no fire. How we goin' to manage to-day?" An' he gone, an' he see one tall pine-tree, an' he climb on top o' de pine-tree. An' he say, "I see de smoke in de town, an' I goin' to get de fire an' come back heah to cook breakfas'." An' he trabel an' trabel; an' when he get to de do', de ol' witch knock his (her) side, an' four an' twenty man jump out one broad side. An' he (she) knock de oder side again, an' anoder four an' twenty jump out. All of dem commence to eat de dish now on de flo'. Some eat wi' deir han', some wi' deir foot, some wi' deir chin. When dey see de boy, de boy dodge. So after de boy dodge, de boy whistle. An' when de ol' woman hear de whistle, knock her side again, an' all de people jump in de bellee again.[1] Say, "Ol' woman, please gi' me a piece o' fire." — "Boy, see what I bein' doin'?" — "No, gi' me a piece of fire." She said, "No." De boy put his han' in his pocket. Co' horn. Wheel it over de fire. De boy gone. He blow. De ol' woman jump on de donkey back, donkey wi' t'ree feet. Dey don' ketch de boy. He turn back an' gone home. Six mont' de ol' woman went after. De ol' woman dress up as a pooty young woman.[2] Want to kill de boy. Put a coco on her head. Said she marry de boy if he knock off de coco. So dey call de boy. He come. He pint to bow an' arrow an' knock off de coco. "You shall be my weddin' husban'." De boy got t'ree dawg, — Cut-Throat, Chew-Fine, Suck-Blood. De boy chain de dawg. De boy take t'ree rock. When he get home, he say, "When you see me layin' down, I sleepin'. When you see me snorin', I sleepin'." So de boy gone. De witch say, "You head shall be my drinkin'-cup." Took razor to kill de boy. Tried to kill de boy in bed. De boy turn bucket of water. Say, "Me husban', where you been?" — "Ain't I turn bucket of water?" De boy turn kittle wi' hot water. Say, "Me husban', where you been?" — "Ain't I turn kittle wi' hot water?" When de boy jump on de tree, four an' twenty men come out, ax in de han', to cut down de tree. Boy sings like banjo, —

> "Bear up, my good tree!
> My fader made good tree to stan'."

Dawgs kill de ol' woman. Cut her up four pieces, an' t'row dem nort', south, east, an' west. Ninepence to my heart content.

[1] Compare Bahamas, MAFLS 3 : XI; Kaffir, Theal, 142, 174–175.

[2] For this mating-incident compare Cape Verde Isls., Parsons MS.

IV.[1]

Once was a time and a very good time.

Now, this was a woman had one son name Jack. They was a poor people, and his mother was a witch-woman. This day Jack said, "Mother, I am going out to look for a livelihood." She said, "My son, don't go." He said, "Ma, bake me two loaf of bread and give me two bottle of water." And he said, "Ma, when you see this pot boiled till the water turn blood, you must loose these six dog." And he took three arrow with him. And he travel till he meet a old woman; and she ask, "Jack, where you going?" He said, "I am looking for my livelihood." She ask Jack to marry to him (her). Jack told him (her) no. She said that she is going to kill Jack. And she start after Jack to kill him. Jack fling one of his arrow, and said, —

"Grow, my arrow, grow,
With a broad bottom and a narrow top!"

And he got up on the top. The woman spank out three man out of his (her) right side of his (her) ass, and three axe out of the left side, and said to them, "Get to work and cut it down!" And they start to sing, —

"Chap chip chip chap cut
Ain't sue [?] we we tell.
Ain't sue we we cut out
Sue we we."

And when the axe dull, she said, "Come and sharpen in on my cunt [?]" And when they done, they start to cut again, and sing, —

"Chip chap chip chap cut
Ain't sue we we tell the gentleman cut
Ain't sue we we."

And when the tree was going to fall, Jack fling another one, and get on the top of it, and said, —

"Grow, my arrow, grow,
With a broad bottom and a narrow top."

And the woman say, "Cut away, boys!" And they get to work and cut. When it most fall, he fling another one, and said, —

"Grow, my arrow, grow,
With a broad bottom and a narrow top."

And he got on the top. She said, "Cut away, boys!" And they begin cut, and sing, —

[1] Written by informant 10. Compare Angola, MAFLS 1 : VII.

"Chip chap chip chap cut
Ain't sue we we tell the gentleman cut
Ain't sue we we."

They almost get it down. Jack begin to get scared her (his) mother was sleeping. A humming-bird was passing. Jack ask him please to tell his mother to loose those dog. And the bird went and pick her right on her head. She jump up and said, "Oh, my son is dead!" She run and loose the dogs. And the arrow was mos' down. Jack see the dogs coming. He said, "Lay low!" And he stretch fort' his han' again, and said, "Lay low!" And all the dogs lay still. And the mens said, "I smell dog." The woman said, "Cut away! if you don't cut, I won't give you the spit self." Jack only laught. When the tree most done cut down, sing out, "Sue boy, b'o' Ring-Wood; catch him, b'o' Cut-Throat; chew, b'o' Chew-Fine; suck, b'o' Suck-Blood; stowit [?], b'o' Stowit All!" Then the men sing out, "Old woman, old woman, you cause my neck to be cut off." And the woman told Jack, "Don't kill me! I will give you all my treasure." She show Jack all her things; and when she done, Jack kill him (her) and take all her things and went home. When he got home, her (his) mother was glad.

And they live in peace and die in peace,
And bury in a pot of candle-grease.

Bunday.

33. INCRIMINATING THE OTHER FELLOW.

I.[1]

Was a man name Farmer. Boukee come to court Farmer daughter. Boukee a very greedy man, want to eat ol' cow. Ev'ry time he go to court dis girl, he get out from de room dey put him in an' kill ol' cow or sheep. Dis man don't put no believe dat it's him dat's doin' it. One day he meet Goat. He say, "B'o' Goat, you no eat no good grub." Say, "If you wan' to eat good grub, you foller me to my fader-in-law, b'o' Farmer, den you eat good grub." Goin' to dis farmer, Boukee, he tell Goat, "You mus'n' eat dis watermelon an' mus'melon, you mus' eat de leaf. When we get up to de house, when you hear me say, 'Good-even', ladies and gentlemen!' you mus' say, 'Good-even', you damn fool!'" So now dey gwine. He put Goat befo'. When dey got to de fiel', he eat. Rabbit up in tree watchin' him, see ev'ry ding dey doin'. "Good-even', ladies an' gentlemen!" Say, "Come in, Mr. Boukee, to dinner." Dey said not'in' to Goat. Goat

[1] Informant 22. Compare Bahamas, MAFLS 3 : XIX; Georgia, Harris 2 : XIII; Akwapim, Petermann 1856 : 466; Nigeria, Dayrell, XII; Hausa, Tremearne, 229–232; Angola, MAFLS 1 : XXI; Hottentot, Bleek, 18; Kaffir, Macdonald, 21, 327–332.

gone up wi' him. When Goat gone to get something to eat, Boukee say, "You can't get not'in' to eat out of heah." Bed-time. They gi' him a room to sleep. Through the night Boukee gone kill one sheep. Take a basin of blood an' t'row it upon Goat. When de daylight come, he tol' de farmer, "Mr. Farmer, all de time you was missin' dese t'ing, 'tis b'o' Goat was stealin' dem." So b'o' Farmer say, "All right." Ketch Goat an' tie him. They carry him out of de do', beat him to deat'. So he gone home. De nex' week he say, "B'o' Rabby, take a walk wi' me an' get good dinner." B'o' Rabbit say, "All right, buller [brother]." So Rabbit was a fiddler. Say, "All right, when yer ready, let's go!" Meanwhile they gwine. Rabbit take de fiddle out of de bag and begin to fiddle, —

"You t'ink you gwine to fool me, like you fool b'o' Goat." [1]

So, when he turn roun', he say, "What you playin'?" He say, —

"I goin' down to farm to get good dinner."

Gwine a little ways, he get out de fiddle again, —

"You dink you gwine to fool me like you fool b'o' Goat."

"What yer playin'?"

"I gwoin' down to farm to get good dinner."

Say, "You see dat fiel' befo' dere? All is my fiel'; an' when you see me eatin' dem red t'ings, you mus' eatin' de leaf." So b'o' Rabbit jump befo' him, befo' he had a chance to eat de mus'melon. Rabbit jump befo' him, he got to go eat de leaf. Say, "You see de house up on de hill dere? When you go dere, you mus' say, 'Good-even', you damn-foolish people!'" B'o' Rabbit jump befo' him. "Good-even', ladies an' gentleman! How are youse all dis evening?" — "Come in, Mr. Rabbit, come in to dinner!" Dey say not'in' to Boukee. Evenin'-time de girl say, "Mr. Rabbit, what you had like a fiddle?" Rabbit gets consent from fader. Commence to play, —

"You dink you gwoin' to fool me like you fool b'o' Goat.
I gwoin' down to farm to get good dinner."

T'ree girls makin' a fine bed for him. Twelve o'clock, b'o' Boukee down wi' de bigges' bull, put de blood in a basin. T'ought b'o' Rabbit sleep. Don' sleep. B'o' Rabbit draw up his feet an' kick de basin of blood on b'o' Boukee. Rabbit put on de clo'es to come.

[1] Compare the "sing" in the Angola tale:

"Thou didst fool Antelope
Whether also Monkey?"

"Where is Mr. Boukee?"—"Boukee had a frien', can't come out so soon dis mornin'." Dat at tea, at breakfas' time de same. Rabbit make answer to b'o' Farmer. "B'o' Farmer, better go to see what de matter." B'o' Farmer see Boukee all blood. Tie Boukee, cut wattles. Man come. Say, "If I (Boukee) don' marry de queen daughter, dey kill me." Man say, "Tie me." Boukee take his barrel of flour. Dey beat dat man.

II.[1]

Once upon a time b'o' Boukee courtin' a man daughter. Now, dis even' b'o' Boukee carry a stranger in. When he was half way, he went out to his fader-in-law fiel', he tell de stranger to eat all de pum'kin-leaf, an' he goin' to eat de pum'kin. De stranger goin' to do so. (When he get to de house, he set down for a while, he an' de stranger, an' commence to play his music.) Nex' even' he bring b'o' Rabbit wi' him. It was a wery tricky fellow. When he get to de pum'kin-fiel', he tol' b'o' Rabbit to eat all de pum'kin-leaf, an' he will eat de pum'kin. He say, "No." He say, "Yes, man." Say, "Dis fa-in-law fiel'?" De two startin' a-eatin' de pum'kin. When he was goin' along de road, him an' b'o' Rabbit, he started singin', —

"Ise goin' down to fader-in-law to get good dinner."

When dey reach to de house, b'o' Rabbit gone an' kill one of de sheep, an' bring de blood an' put it all over Boukee, an' went home. Now, when b'o' Boukee wake, he foun' dat he was full of blood. Vhen de man daughter wake, de man daughter say to her fader, "Popper, you know it was b'o' Boukee who did kill de buck de oder night an' done eat it." De man say, "Yes," an' he get his rod an' hot it an' burn b'o' Boukee, an' b'o' Boukee gone up in de air. When he come down, *dead.*

Bo ben,
Dis story is en'.

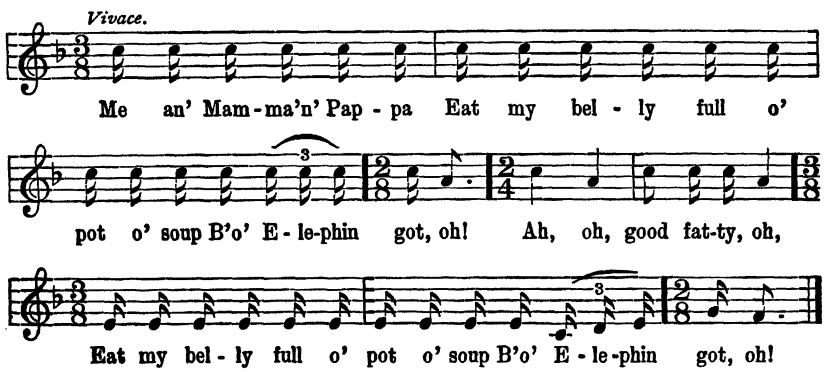
III.[2]

Once upon a time, a wery good time,
Monkey chew terbacker an' spit white lime.

Now, dis was b'o' Boukee an' b'o' Elephin. B'o' Rabby an' b'o' Elephin goin' out shootin'. Now, when dey get out shootin', b'o' Rabby had de gun. Dey didn' see any pigeon, so b'o' Rabby said to b'o' Elephin, "You go up in de tree an' see if you see any bird."

[1] Informant 9. [2] Informant 9. Compare Kaffir, Theal, 95, 114.

Vwhen b'o' Elephin reach up in tree, he said, "Man, I see no bird." Rabby say, "Well, youse bird now." Ban! Shoot um. When he shoot b'o' Elephin, he take b'o' Elephin an' carry him out to his house an' cook um. What him an' his wife an' chillun could not eat, he fry some, he bake some, he roas' some, he stew some, an' he smoder some, an' de res' he hung up to dry. Now, de people was worried about b'o' Elephin. Dey say b'o' Elephin were dead, an' dey meet de saciaytee (society). Now, when de saciaytee meet b'o' Rabby an' his wife gone to de lodge, leave de two chillun home. Now, while dey gone, de two chillun started to sing, —



De head man o' de lodge was passin' by. He listen. De chillun started singin' again, singin' hard, —

"Me an' Mamma'n' Pappa
Eat my belly full o' pot o' soup
B'o' Elephin got, oh!
Ah, oh, good fatty, oh,
Eat my belly full o' pot o' soup
B'o' Elephin got, oh!"

He gone, broke open de house, an' take out de two chillun an' kyarry dem to de lodge. Vwhen he get to de lodge, he say, "Heah are two little chillun which have a song to sing." Head man put de two leetle chillun up on de pla'form. — Vwhen b'o' Rabby an' his wife see dat dere was his two leetle chillun, he wife say, "When I get home to-day, what can I do with yenner?" Children started to singin', —

"Me an' Mamma'n' Pappa
Eat my belly full o' pot o' soup
B'o' Elephin got, oh!
Ah, oh, good fatty, oh,
Eat my belly full o' pot o' soup
B'o' Elephin got, oh!"

De head man say, "Dese two little chillun singin' 'bout b'o' Elephin now." De head man tell dem, "Sing dat tone again."

B'o' Rabby wife say, "When I get home to-day what can I do with yenner?" At dat time b'o' Rabby slip out de do' an' went home. Took de meat out of de house an' put it in b'o' Boukee house. Chillun started singin' again, —

"Me an' Mamma'n' Pappa
Eat my belly full o' pot o' soup
B'o' Elephin got, oh!
Ah, oh, good fatty, oh,
Eat my belly full o' pot o' soup
B'o' Elephin got, oh!"

De head man ax dem what deir pa is? Dey say, "B'o' Yabby." De head man say to b'o' Yabby, "You kill b'o' Elephin." B'o' Yabby started a-cryin', "No, ain' me, ain' me!" De head man say, "Whoforever house de meat shall be foun' in shall turn out de lodge." An' when de head man gone roun', foun' de meat was in b'o' Boukee house. B'o' Boukee started cryin', an' say, "Eh me, I don' know how dat meat get in my house." De head man say, "Well, de meat is foun' in your house. It mus' be you." An' b'o' Boukee was tu'n out de lodge. Vwhen b'o' Rabby wife get home dat night, she had de fits on dose two leetle chillun. She beat dem so c'uel dat I was one side, say to de lady, "Ma, you shouldn' beat dem so c'uel." De lady say to me, "If you was de chillun, you'd a go an' sing too." As de lady cut one of de chillun, de en' of de switch tip me across my foot. Come right in dis house to tell you dat little bit of lie.

E bo ben,
My story en'.

Who don' believe me ax de captain of de long boat, an' he will tell you much better.

34. TUG OF WAR.

I.[1]

Once upon a time dere was a feller called Rabby, which was a very tricky feller. Now, dis more'n all, b'o' Rabby caught a strong beeg rope, an' gone in de woods an' see b'o' Elephin. "Man, I betchyer I could pull yer." B'o' Elephin said to b'o' Rabby, "A leetle man like you couldn' pull me." B'o' Rabby say, "Yes, I will pull you down to de seasho' to-day." B'o' Elephin say, "All right, le's have a race!"[2]

[1] Informant 9. Compare Bahamas, MAFLS 3: II; Louisiana, MAFLS 2 : I; Cape Verde Isls., Parsons MS.; Sierra Leone, Cronise and Ward, 118–120; Hausa, Rattray, 2: 132–146; Kamerun (Croos River, Alfred Mansfeld, Urwald-Dokumente [Berlin, 1908], p. 230); Brazil, Hartt, 20–25.

[2] The usual word for any competitive bout. For example, two spongers will *race* each other, not merely to sail a certain distance, but for the day's take. We shall note that the notion of racing or trying each other's powers is common in the tales. Compare Jamaica, Pub. FLS 55 : XXXVII.

B'o' Rabby hook one en' of de rope in Elephin an' gone wi' oder en' on de bay. Vwhen he get on de bay, he meet b'o' W'ale lyin' along de seasho'. B'o' Rabby said to b'o' W'ale, "Man, I betchyer I could pull you." B'o' W'ale say to b'o' Rabby, "I can't let a leetle man like you pull me." An' b'o' Rabby say, "Yes, I'll pull you out to de woods to-day." B'o' Elephin say, "We'll have a try." B'o' Rabby say, "Vwhen you hear me blow, I goin' to dis oder en'. You mus' pull." An' b'o' Rabby gone in de half way, up in de tree. When he blew, b'o' Elephin and b'o' W'ale started pullin'. All de time b'o' Rabby was laughin'. B'o' Elephin an' b'o' W'ale was pullin'. B'o' Elephin pulled b'o' W'ale jock up on de lan' among de people. Vwhen b'o' W'ale see dat he was among de people, he pulled b'o' Elephin down in de seasho'. B'o' Elephin say, "Dis seasho' vwould never receive me." An' he pulled b'o' W'ale way up on de dry lan'. Vwhen b'o' W'ale see dat he was on de dry lan', he pulled b'o' Elephin on de seasho'. Vwhen b'o' Elephin see dat he was on de sho', he pulled b'o' W'ale up on de bay. At dat time b'o' Rabby came down, an' went out t'rough de woods, an' hooked de rope out of b'o' Elephin mout', an' say, "Das me." An' b'o' Elephin say, "I never see a leetle man so strong as he." An' b'o' Rabby went down to de seasho' an' meet b'o' W'ale on de seasho', hook de rope off his mout',[1] an' rolled him down on de sea. An' b'o' Rabby say, "Das me." B'o' W'ale say, "Never see a strong man like you."[2] An' b'o' Rabby went home.[3]

II.[4]

W'ale come up to see if it is b'o' Rabby in de bush, an' b'o' Elephin went down to see if it is b'o' Rabbit in de sea. So when they met, they be makin' each other sensible how strong dis little animal is. So b'o' Elephin says to b'o' W'ale, "Bro', it is me an' you bein' pullin'." He say, "I stay on de lan' an' I could do fine, you stay on de bay an' you could do fine dere."

So Rabby he hear de discourse, an' he went befo' de Elephint, an' he get in an' ol' sheepskin, an' de flies begin to blow him. So when b'o' Elephint come up de sheepskin, he says, "Bad man, he jus' point

[1] *Variant:* The pull is put to an end by the rope "popping." (Eleuthera.)

[2] *Variant:* "Dey been seven years continuin' on dat way. When de seven years were up, dey meet an' began to have a talk. . . . You will marry de queen daughter. He will fin' time from dat weddin' which dey keep to cause me to be right here to give dis ol' tale." (Andros.)

[3] *Variant:* "It is said from that day that whales never like to come too near the shore, thinking about how he was almost pulled ashore by Mr. Rabbit. And so it is said of Mr. Elephant, he never likes water or goes near the seashore for thinking how he was almost pulled there by Mr. Rabbit." (Eleuthera.)

[4] Informant 1.

his leetle, leetle finger at me an' do me so."[1] So b'o' Elephint he turn away. He (Rabbit) went befo', an' he come up to b'o' Elephint with his han's in his pocket, whistlin'. B'o' Elephint say, "Bro', how could you make me an' b'o' W'ale fight to-day?" So b'o' Rabby said to him, "You ain't see b'o' Sheep? I only p'int me yiddy,[2] yiddy finger at b'o' Sheep." So Elephint he said, "Don't p'int!" An' runnin' from de elephint knock me jock headed to tell you dat story.

III.[3]

Rabby came out one mornin'. He said, "I'll get a boat an' I'll go fishin'." So he got de boat an' he went fishin'. When he got out to de edge of de ocean, he met a whale. He said, "Big man," he said, "what you doin' here?" He said, "I didn' know a big man like you lived along de edge." He said, "I thought you live out in de gulf." He said, "I live anywhere to get crimps." He said, "If you humbug me, I'll bet you I'll take my tail an' slap you right ashore." He said, "A leetle man like you come an' talk to me." He said, "Leetle man like me, but bet I could put you asho'." He said, "You in a generation can't get me on de beach." He said, "True, but you ain't strong as me." He said, "All right, you want to have a bet?" He said, "Yes." He said, "All right, what you goin' to bet?" Whale said, "Bet you all de riches in my head." Rabby say, "I bet you all de riches in my feet."[4] He said, "All right." De rabbit went asho'. He got a chain-hook an' a chain. He went out in de boat. He said, "Now, Whale," he said, "I come. Hook dis hook in yer jaw." De whale say, "No, I'm sure it will hu't me." Rabby say, "No, it won' hu't you." Say, "Le' me hook it." Say, "I sure to put it where it won' hu't you." Whale say, "All right." Rabby took de hook an' he hook it in de whale jaw. It hurt him, but he couldn't get it out. Rabbit say, "Now pull for you'se'f." Say, "I'm goin' to pull for myse'f." B'o' Rabbit wasn't doin' anything, because de chain was fas'ened to a big tree, an' de whale pull an' flounder, an' he drown hisse'f, an' dey foun' him dead. I, Captain Eve, was able to go an' get de blubber, an' fry down oil to make candles to give light to de whole worl'.

[1] For this "pointing" incident compare Bahamas, MAFLS 3 : 64; Georgia, JAFL 25: 129; Hausa, Rattray, 2 : 82–86. I note that in the Louisiana tale the incident is conclusive, as in my tale and in the Cape Verde Islands tale, of the tug of war. See, too, MAFLS 2 : 111, where the "pointing" is referred to as making the sign of the cross. The explicit reason for Rabbit making the sign of the cross on Elephant, as given in the Louisiana tale and in the African tales, appears to have dropped out of the Bahama tale. In the former tales the pursuer is to be scared from taking vengeance.

[2] Little. Compare "Yitty" in Jamaica, Pub. FLS 55 : 63.

[3] Informant 38. Compare Georgia, Harris 1 : XXVI; Nigeria, Dayrell, XXIX; Brazil, H. H. Smith, 545–546.

[4] *Variant:* Each bets the other his wife and children. (Eleuthera.)

35. MAN FROM GOD.[1]

Dis was a man. He jus' got married, an' de woman dat he marry had her sweetheart befo'. So at sunset her husban' said he would go out huntin' for raccoon. An' as soon as he went, ups come de woman's sweetheart. An' de two went in de room an' whent te bed. Directly she heard a rock to de do'. Den she tol' de sweetheart he mus' run out an' get up in de chimlay. Dere he runs an' went up in de chimlay. An' she open de do' for her husban'. "Oh," he said, "my wife, I caught a fine raccoon to-night, caught a fine coon, an' I'm goin' to make a fine fire to-night, an' have it swinge." — "Oh, no!" she says, "don't make up fire to swinge it to-night. Wait until de mornin'." — "Oh, yes!" he say, "I'll swinge my coon to-night 'fore I sleep." She says, "Oh, no! I beg you not to swinge it to-night." Den he went out in de yard. An' he work up plenty trash, an' he bring it, an' he caught up a big fire in de chimney, an' whilst de smoke an' de heat was goin' up, heatin' de po' man up in de chimlay. He t'ought to say he mus' cry out, "A man from Gawd in de chimlay!" Den he cry out, "Man from Gawd, man from Gawd!" den he drop down on de man an' de coon. Flash he make. De man say, "You could drop from hell if you like, you wouldn' carry my coon." An' de dart he make to run knock me here to tell dat lie.

36. THE FRIGHTENED GUEST.[2]

Once was a time and a very good time.

Now, this was a man. He married. His wife was a very bad wife, she had a sweetheart. Every time his (her) husband go in the field and stay till evening, she get her sweetheart. One day her husband shoot four birds and went back in the field, and her sweetheart was passing and saw the birds hang up. He said, "Give me one o' these birds." She said, "Take one and leave three." He take all. When her husband come, she told him that the creature eat it. He kill all the creature in that place. Next day he shoot seven, and gone in the field. His wife sweetheart come and ask for one. She said, "Take one and leave six." He take all; and when she come out and see all the birds was gone, she run and get plenty onion, and cut it up and steam it down. When her husband he bring one stranger to eat, his wife carry in the dinner and call his (her) husband outside the door, and said, "The knife is dull to cut the bird." And he went back in and get the knife, and went out to sharp it. His wife run in and told the man that her husband is gone out to sharp the knife to

[1] Informant 23.

[2] Written by informant 10. Compare Portugal, Braga, 117. Comparative, Bolte u. Polívka, LXXVII.

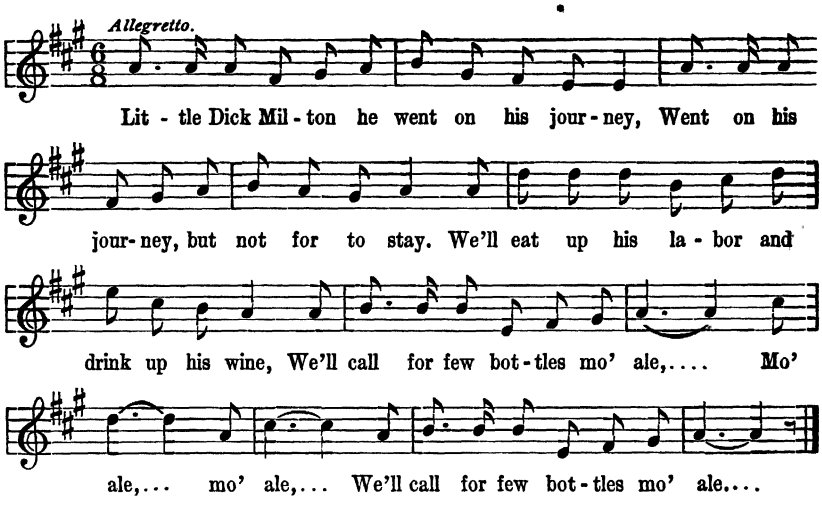
cut out your two nut. He run out the house and run to go home. The woman ran to his (her) husband, and said, "The man gone with all the birds." He run behind the man and hollered, "Leave the foot for me!" The man running and hollered, "Oh, my two nut is going to cut out!" And the man turn back to his wife, and said, "That man is gone." And I been right there, and said, "Man, you too fool!"

He dart at me, and I fart.
Cause me and him to part.

Bunday.

37. THE HUSBAND IN THE BAG.[1]

Little Dick Milton been married, an' his wife play sick on him. An' she had a frien' she call de Arshman (Irishman). He vill hide away by day. An' at night when he (she) played sick, po' little Dick Milton had twenty miles to go to look for medicine to bring to his wife. De Arshman den he would come in. He'd use dis word, "Open book!"



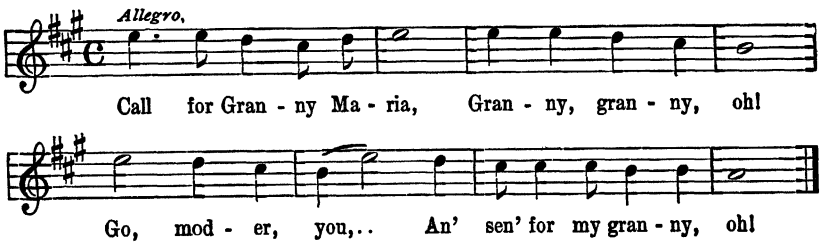
Nex' day Dick Milton return from his journey. "My wife, how you feelin' dis mornin'?" — "My deah, I'm jus' sick." He go again twenty miles mo'. On his way goin' he met up wi' an ol' man wi' his bag on his shoulder. "Where are you goin'?" — "I been two years travellin' for my wife for our heal'. No better yet." Says, "Jump in dis bag here!" Now, de ol' Arshman he reach de house, say, "Open book!" De ol' man reached dis bag. "Good-evenin' frien's!" Come in an' sat down. De Arshman say to him, "Will you join us to

[1] Informant 39. Compare Louisiana, MAFLS 2 : XXIV; Cape Verde Isls., Parsons MS. Comparative: Quebec, JAFL 29 : 122; Bolte u. Polívka, XCV.

dis sweet song?" He said, "Yes." Dick Milton is in de bag now, listenin' to what his wife has been playin' sick for years: —

"Little Dick Milton he went on his journey,
Went on his journey, but not for to stay.
We'll eat up his labor and drink up his wine,
We'll call for few bottles mo' ale,
Mo' ale, mo' ale,
We'll call for few bottles mo' ale."

Arshman sing, —



He sprang up wi' his dagger out of de bag to chop off de Arshman head.

38. THE HIDDEN LOVER.

I.[1]

A farmer an' his wife had no children. Every mornin' he have to harness de horse, put it in de wagon, and git ready for de fiel's. So he felt pretty tired of it. So he said to himself, "I want to have a leetle companee sometimes which would harness my horse an' be a companee for my ol' woman. So she said, "My dear, chillun is a nuisance." Said, "How you know chillun is a nuisance, as you had none?" By that time a leetle boy came across. So he said, "Leetle boy, you want stop with popper?" So she said, "How you tell de leetle boy call you popper an' you never had none?" So she said, "Take him, take him, you jus' split my wood, go my erran's." So he said, "You fin' work for him, an' I want him for a companee with me in de fiel's." Anyhow, he said, "You may keep him for de day." So he went off in de fiel's. When de leetle boy begin split de wood, she said, "You can't go my messages, 'cause you ain't clean enough." Say, "Now go upstairs." De woman had a sweetheart. She didn't want her husban' ter know. Dat why she sen' de leetle boy upstairs. Now, de floor had a knot-hole, an' de leetle boy used to peep down

[1] Informant 38. This tale is very generally known on Andros and on New Providence It was given to me many times, but never in connection with other incidents, as Edwards reports it. Compare Bahamas, MAFLS 3 : XXXV; Louisiana, MAFLS 2 : XXVII; Cape Verde Isls., Parsons MS.; Portugal, Braga, LXXXIII. Comparative, Bolte u. Polívka, LXI.

t'rough de floor. Now, he saw de woman preparin' all dese roas' pig an' bread biscuits. So he said, "Humph! dese people eat good." Say, "I'll be fat as de pig what de missus killed jus' now." After which de sweetheart came in. De leetle boy looked down t'rough de hole. He said, "Dis ain't de maste'." He said, "He ain't dressed like dis." Saw when de man kissed her. She den went to prepare de table. 'Bout dat time she heard de wagon comin'. Dat was de husban'. She took de sweetheart, put him behin' de room do'.[1] Kep' still dere. De husban' came in, unharness de horse, put de horse in de stable. An' he asked for de leetle boy. She said, "Humph! I s'pose he up dere asleep." So he called for him. Say, "Come with de popper!" So de boy came to his feet in de chair. So he said to him, "Tell popper some stories. I know you mus' know some." So he said, "All right, sir!" So he said, "De firs' thing I'm gwoin' to tell you story from my little fortune-teller." Leetle boy had new piece of leder, rolled it up an' put it under his knee. As he would smash it, de leder'd cry. Said, "Now, tell me what yer fortune-teller tell you." Said, "My fortune-teller tell me a good story to-day what it see. An' I'm goin' to tell thee." He said, "Once my mother had a very beeg sow hawg." He said, "An' it was bad an' used to bite." He said, "An' my mother take a big stick an' beat it." He said, "Ever since then that hawg was 'fraid of my mother like dat man afraid of you behin' de room do'." An he said, "De hawg bit her again." He said, "She took a stone as beeg as dat cake in de safe, an' knocked a pie' [piece] out of her as beeg as dat one in de dish. An' ever since then dat hawg was 'fraid of my mother, jus' like dat man afraid of you behin' de room do'." An' de rush dat man made from behin' de room do' knocked down de woman, an' carried away de do'.[2] That's ended.

II.[3]

Dis was a time, a wery good time,
It was not in my time, but in ol' people time,
Monkey chew tobacco an' spit white lime.

Dis was a man an' hees wife. De man gone a-shootin'. He wife had a sweetheart. De woman didn't know de man know dat she had a sweetheart. Dis day de man leave his leetle boy home which he picked up. When de man gone shootin', de woman put de leetle boy upstairs, an' de oder man came to de woman home. An' de woman roas' de turkey, put it in de cupboard, an' fry de meat, an' put it in

[1] In different versions of this tale the lover would be hidden in different places, but most commonly behind the door.

[2] *Variant:* "Dat cause bad woman scare of good man from dat day to dis." (New Providence.)

[3] Informant 9.

de dish in de safe. Befo' de oder man had time to eat it, de man return off de bush. An' when de man reach home, de woman had de man hid away, cause de man to be in a big ches'. An' de man leetle boy run downstairs an' say, "Popper, you want me tell you a joke? One day I wen' to feed de hawg. De hawg make at me, an' I pick up a rock as beeg as de fry meat in de dish in de safe, an' I hit a pie' out of de hawg as beeg as de roas' turkey in de dish in de cupbo'." An' de man say, "Tell me dat joke again, boy." An' de boy commence to talk dat joke again, as befo'. "One day I wen' to feed de hawg. De hawg make at me, an' I pick up a rock as beeg as de fry-meat in de dish in de safe, an' I hit a pie' out of de hawg as beeg as de roas' turkey in de dish in de cupbo'." An' when de man gwoin' to de beeg ches', befo' he reach, de ches' was float. (De man so scared, de man stool up hisse'f.) De man in de big ches' was de schoolmaster. Now de man jump t'rough de window, an' de man cut off hees wife nose an' pluck out one of hees eye. Nex' day de schoolmaster passin' by, he say, "Look at dat ba' ha' [bad head]!"

Be bow ben,
Dis storee en'.

III.[1]

Once upon a time, was a very good time,
Monkey chew tobacker an' spit white lime;
Cockero' jump from bank to bank, an' he never touch water.

Now, dis was a ladee. His (her) husban' was a shooter. He use to go shootin' birds. Ev'ry time he shoots de bird, his wifes cooks it an' kyarry it to anoder man. Ev'ry time his (her) husban' come home, he only meet de bone of him. De little feller used to run an' tell his fader; an' his moder used to come runnin' downstairs an' ax, "What you tellin' yer fader, what you tellin' yer fader?" De fader say, "Oh, he isn't tellin' me anyt'ing." An' she run upstairs again. De fader goes again shootin', say, "Ise go out shootin' again, furder dan I ever been befo'." He went, an' he got up in dis high feeg-tree, right on de way de man was workin', de man de lady kyarred de food to. Now, de hus' was up in de tree lookin' down at de man workin' below. Gentleman say, "My wife not comin' wi' my b'ekfas'. De bed is gettin' hot." W'en he look, he see de ladee comin'. When she come, he say, "Oh, put de food aside, an' le' us go in to lie!" As dey was playin', de ladee look up in de feeg-tree. Jump up, an' she say, "Oh, I see de gentleman!" Say, "Oh, what a fool, hasn' we playin' heah befo'? What are you runnin' for?" She went a-runnin' home. She plat down her hair small, said she was sick. He come out de

[1] Informant 40.

feeg-tree. He shot de gentleman what was down on de groun'. He went home, an' he ax her to plat her hair as full as she can. An' she plat her hair as full as she can. An' he tol' her she mus' go an' stan' off in de yard. He ax her what de basket an' de t'ing doin' heah? She said it was her sister own. He wen' inside, an' he took de gun. He sent de little boy ower to his aunt; and when he shot her, de report of de gun fired so hard knocked mesel' here to tell you such a fib. If you don' believe it, go to de cap'n of de "Richmon'," an' he tell you better dis big Saturday day.[1]

39. THE FALSE MESSAGE: TAKE MY PLACE.

I.[2]

Dis was a man had a big cane-fiel'.[3] Sen' his son to weed dere ev'ry day. Dis day b'o' Rabby ran dere. Met de boy[4] weedin'. He said, "Boy, your papa say you must tie me in de t'ickes' part you can, an' loose me when you comin' home."[5] When de boy was going home, he loose b'o' Rabby. De nex' day he met de boy, an' tell same t'ing again. "Pa say you tie me in de t'ickes' par' you can, an' loose me wen you comin' home." When de boy gone home, he loose b'o' Rabby again. When he goin' home, he say, "Pa, you tell me to tie b'o' Rabbit ev'ry day in de cane-patch." Pa he say, "No, you tie b'o' Rabby an' don' loose him." Nex' day, when b'o' Rabby come, he tie him; an' when he goin' home, he never loose him. "Boy, pa say mus' loose me." — "No, pa say mus'n' loose you to-day." So he began to cry. Boukee pass him by.[6] "Bro'," he say, "what's de matter?" Say, "Dis man tie me. If I don' eat all dis cane, he will kill me." Boukee say, "Tie *me*." Rabby say, "Loose me den." So b'o' Boukee loose b'o' Rabby, an' b'o' Rabby tie b'o' Boukee. So b'o' Boukee say, "*Tie me good*." So, when de boy an' his fader come de nex' day, de boy say, "O pa! de leetle man grow beeg." So de man say, "Well, you can eat him." So he sent de boy to make a big fire, an' he put a rod on de fire.[7] An' he flog b'o' Boukee wi' dat

[1] The day was Saturday.

[2] Informant 1. This tale is very generally known. Compare Bahamas, MAFLS 3: I; Georgia, Harris 2 : III, XXXI, XXXII; Cape Verde Isls., Parsons MS.

[3] *Variant:* "Fiel' o' cow pease." (Andros.)

[4] *Variant:* Girl. (Andros.)

[5] *Variant:* "Loose me four o'clock." (Andros.)

[6] For the sequence, getting some one to take your place, compare Bahamas, JAFL 30: 229; Jamaica, FLR 3 (pt. 1) : 54; Louisiana, MAFLS 2 : XXVI; Georgia, Jones, LII; Georgia, Harris 1: XXIII, XXIX; Georgia, Harris 2 : XXXI, XXXII; Georgia, JAFL 13 : 22 (No. 4); Hausa, Tremearne, 214–216; Mexico, JAFL 25 : 200–201, 202, 205, 236; Oaxaca, Radin-Espinosa, 139, 153, 183, 197; France, Cosquin, X, XX, LXXI. Comparative, Bolte u. Polívka, LXI.

[7] In one version given me he is put in an iron cage and scalded (cf. Bahamas, MAFLS 3 : 63, 64). In an Eleuthera version he is scalded in the boiler where he has taken Rabbit's place.

until he was peeled.[1] An' he said, "I could eat him." An' b'o' Rabby was one side de fiel' to see how dey was floggin' b'o' Boukee. So, when dey let go, b'o' Boukee say, "Dis people mos' kill me." Say if he met Rabby, he would kill him. He set down over de same hole b'o' Rabby was in. Rabby take him a pin an' he stick him. An' b'o' Boukee take notice in de hole, an' he see b'o' Rabby dere. So when he look down he say, "B'o' Rabby, you come. I'll kill you to-day." B'o' Rabby answer in de hole, he say, "Suh!" Say, "Boukee, here Ise here." Den Boukee started to run.[2] Goin' to de westward. Rabby cut him off. Gwoin' to de eastward. Gwoin' to north. Rabby say, comin' to de north. Turn back to de sout'. Dis time hol' him an' turn back to de westward. An' he run hisse'f dead, an' dat was de las' of b'o' Boukee.

II.[3]

Dis was b'o' King. Had one beeg fiel'. De fiel' had cane. He had a big bro' to min' de fiel'. Ev'ry day b'o' Elephin he bring one note to b'o' Bro'. He said de king sen' de note. Big bro' can' read. B'o' Elephin can read. "Man," he say, "le' me read de note, you can' read." De king say, "Tie me in a big fiel' wi' a load of cane, but not too tight." Big Bro' get de rope. He tie um. B'o' Elephin pop de rope, cut down load o' cane, an' carry him he wife. Nex' day Bro' gone fe min' de cow-pease fiel'. B'o' Boukee gone. Say, "Big Bro', man, de king sen' dis note to yer. De king say tie me in de fiel' wi' a gog o' pease." Big Bro' tie em, an' he loose, an' gone pick all de gog o' pease. Carry him to hees wife. Nex' day Big Bro' gone min' de pum'kin-fiel'. Ven he gone, b'o' Boukee come back again, bring de note again, say de king sen' him. "Big Bro', man, dis las' time de king say tie me in de biggis' fiel' you got wi' de bigges' pum'kin." Big Bro' tie em. He loose hisse'f, pick all de pum'kin, an' carry 'em to hees wife. When Big Bro' gone home, de king ax him for one of de best cane he got in de fiel'. Big Bro' say, "How you could ax me for de bes' cane, an' you sen' b'o' Boukee dere, an' b'o' Boukee take down all de cane an' de pum'kin?" He say, "I ain' sen' him. To-morrer, nex' day, when he come, say, "Tie him wi' dis

[1] *Variant:* Boukee say, "Take me out. B'o' Boukee tol' me marry to de queen daughter. Take de key an' t'row him in de gulf." (Andros.)

[2] Why, it is not clear. In a Nicolls Town written version of this incident and the preceding (following upon the tar-baby incident), Boukee runs *because* he mistakes Rabby for the tar-baby proprietor who had beaten him. When Rabby sticks him, he says, "Sand-fly bite me."—"And when he see b'o' Rabby, he take b'o' Rabby for the man. And b'o' Rabby said, 'See him to the easterd.' B'o' Boukee skip. 'See him to the westerd.' B'o' Boukee skip. 'See him to the northerd.' B'o' Boukee skip. 'See him to the southerd.' B'o' Boukee skip."

[3] Informant 10.

chain." Nex' day, when b'o' Boukee gone wi' de false paper again, b'o' Boukee he say, "De king say tie me, b'o' Boukee." He say, "In which fiel'?" He say, "In de watermelon-fiel'." Big Bro' tie em, tie em wi' de chain. He say, "Humph! Big Bro', why you tie me wi' a chain to-day?" He say, "King say I mus' tie yer." Couldn' unloose de chain, bin dere all day till even'. When he see even' comin', he began cry, "Big Bro', you better loose me now." Big Bro' wouldn' loose him. He say, "Master King say I mus' tie him till he come." When b'o' Boukee look, he see b'o' Elephin passin'. He begin to cry. He say, "Me po' man can't marry king daughter." B'o' Elephin say, "What a, tie me dere, I marry her." B'o' Elephin loose b'o' Boukee, an' b'o' Boukee tie him wi' de chain. B'o' Boukee run t'rough de bush, gone, hidin' one hole. When de king an' he daughter come down ridin' in de kerridge, "Elephin, it's you who root up all my fiel'." B'o' Elephin say, "Yes, it's me, me, what root 'em up. I root 'em up so I can marry to you daughter." De king sent on a big boil o' hot water. He scal' em now. He dash em on b'o' Elephin. B'o' Elephin pop de chain an' run, an' gone sit down in one hole, an' b'o' Boukee bin in de same hole. He begin to cry ower de hole. "Oh, my! anyway I meet Boukee again, grass never grow."[1] He didn' know Boukee been in de hole. Boukee take a pin, he stick um. He jump up. When he look in de hole, he see Boukee. He say, "Dis you, Boukee?" Boukee say, "Where de master king? I mus' hol' em." De elephin speed off again. He gone. Boukee come out de hole, an' he gone in b'o' Elephin house, an' he get t'ree barrel o' mud an' put em upstairs in b'o' Elephin house. B'o' Elephin come to his do'. B'o' Boukee holler, "When a man want to shed, where could he shed?" B'o' Elephin say, "Sah!" say, "Right down here, sah!" He t'row down de t'ree barrel o' mud on b'o' Elephin. B'o' Elephin take bush. From dat day b'o' Elephin live in de bush, an' people live in countree an' house.

Bundee.

III.[2]

Once upon a time was a very good time,
When Monkey chew tobacco and spit white lime.

Now, Mas' Tom was the boss man of the work, and he kept the office. Poor Rabby couldn' get a job, he was such a thief. So he thought one day that Mas' Sam couldn' read. Mr. Rabby picked up a piece of paper from Mas' Tom's office, and he took it out to Mas' Sam. Rabby said, "Mas' Sam, Mas' Tom send this to you, sir." Rabby said, "Oh! I forget you can't read. Let me read it for you.

[1] Compare Cape Verde Isls., Parsons MS. [2] Written by informant 41.

He say tie Rabby six o'clock in the morning to the thick patch of cocoa-pease. Six o'clock in the evening let him go." The next day Rabby came with his little note again, whistling his little tone. "O Mas' Sam! Mas' Tom send this note to you, sir. He say tie Rabby to thick patch of cocoa-pease six o'clock in the morning. Six o'clock in the evening let him go." Anyhow, Mas' Sam tell Mas' Tom how he could send Rabby every day, saying tie Rabby to cocoa-pease six o'clock in the morning, six o'clock in the evening lose him and this is our best shipping-pease, and Rabby is destroying all the pease. Mas' Tom say, "I never sent him. Anyhow, when he come again, fasten him good, and I will put him to death." Next morning here comes Rabby again, whistling his little tone. So Mas' Sam had his rope prepared for Rabby, and had him lashed up. Rabby say, "Ah, Mas' Sam! you tie me harder than you tied me yesterday." Mas' Sam say, "That's all right." Rabby eat, eat, he put in his bag, he eat, he put in his bag. Torectly Rabby cry, "O, Mas' Sam! I got pain in my belly." Mas' Sam say, "I can't let you go until six o'clock, because that is rule." When six o'clock, Mas' Sam took his horse and went. Rabby cry, "O Mas' Sam! six o'clock, you ain't let me go this evening!" Mas' Sam say, "Stand there until I come. I going give you cocoa-pease to-morrow, anyhow." He dried up his tears, and he eat, and he put in his bag through the night. Rabby hollo, "Oh, oh! they got me here to marry king daughter, and she is too rich for my blood." Here comes Mr. B'o' Elephant. He say, "Rabby, what is the matter?" Rabby say, "Man, they got me here to marry king daughter, and it is too rich for my blood." Elephant say, "Let me lose you and tie me. After Rabby tied Elephant, he gone up in a big tree. Rabby saw all those wagons full of boilers to scald Rabby to death. When they got there, they said, "This is a bigger man than Rabby. This is b'o' Elephant." Elephant say, "Where is king daughter what I going married? They going cook plenty." They got all those boilers real hot, and they scal'ed poor Elephant. He said, "I am put here to marry king daughter." Elephant kicked until he broke away, and he ran right under the tree where Rabby was. When he got under, he say, "Wherever I find Rabby, grass never grow." Rabby say, "What's that you say?" Rabby hollo, "See the man here what you scal'ed?" He gone to the westward; cut him off. "Look out now, get ready!" He turned back. So Elephant ran hisself to death, and Rabby still got clear.

If you think my story is not true, ask the captain of the long-boat crew.

40. FRUIT-DROPPING.[1]

Boukee gone in one hole.[2] B'o' Rabby run right dere, right behin' him. B'o' Rabby hawl up in de holler wood.[3] B'o' Boukee take de pin an' stick 'em. Rabby say, "All dese ants bitin' on me skin." Say, Rabby gwine up in de dilly-tree. B'o' Boukee underneat'. B'o' Rabby drop down a green one on he head. "Do Lord, a green one on me head again." B'o' Rabby drop down a ripe one on he head.[4] "Do Lord, do drop down anoder." B'o' Rabby drop down anoder an' split he head open. Rabby come down, run. Stringy briar hook um on de foot. He fall down. All de ants begin suck out de eyeball.

II.[5]

Rabby go up in de dilly-tree, an' b'o' Boukee set underneat' it. B'o' Rabby t'row down a big ripe dilly. B'o' Boukee say, "Gawd like me." An' b'o' Rabby t'row a big green dilly an' hit him in de head. He say, "Gawd don' like me." An' de two went home.

41. THE MOCK KILLING.[6]

Once was a time and a good ol' time.

This was a woman had one son name Jack. The king said if any one could kill out all the women, he will give them half of the country. Everybody try. Some kill and gone to jail, but Jack gone to work and kill a sheep, and get the bladder and fill it with blood, and hang it around her (his) mother neck, and tol' her (his) mother when shove the knife she must fall. Jack send for all the men in the whole country, and said, "I bet you all I could kill my mother and bring him (her) alive." They said, "Do it." He get knife and shove the knife in her. Mother fall down; and Jack said, "Knife, knife, ma, ma!" She jump up. They all said they going to do that. Some buy big knife, and they all went home and kill they ma and sister. And when they call, they couldn' give no answer. They all went to the king an' report Jack. And the king send for Jack, and Jack said, "I dident tol' them to do it." So the king gave Jack half the country,

[1] Informant 42. Compare Hausa, Tremearne, 263; Mexico, JAFL 25 : 201, 202, 205, 236, 246; Oaxaca, Radin-Espinosa, 146, 150, 153, 170; JAFL 25 : 201, 202, 205, 236; JAFL 29 : 550, 553; Tepoztlan, JAFL 25 : 246; Cora, Preuss, 291.

[2] The tale which preceded was a variant of "The False Message."

[3] Hollow tree. Compare equivalent term in the Cape Verde Isls., Parsons MS.

[4] *Variant:* Rabbit throws down to him a dozen ripe pears, and thus appeases him for the theft of the butter. "O Rabbit! you do me bad, and you do me good." (Eleuthera.)

[5] Informant 43.

[6] Written by informant 10. Compare French Guinea, Arcin, 476.

and Jack reign over them all. And I been right there and call them a damn fool.

And they dart at me, and I fart
And cause me and them to part.

Bunday.

42. THE BEHEADED MOTHER.[1]

Jack kill his master. Dey make an agreement. After Jack fin' his moder was dead, he didn' know what to do. He got a cup of eggs and got a chair an' set her to a deep well. An' a sailor come, an' said, "What dose eggs for?" An' de ol' lady couldn' speak 'cause she dead. An' de sailor knock her head, an' de body fell down in de well. An' Jack started ter cry, put his han' on his head an' began to cry. De sailor said, "Don' min', Jack, come with us an' we will give you plenty money." Jack was gone with de sailor, and de breeze bring me right heah.

43. MOCK FUNERAL.

I.[2]

Once was a time, was a very good time,
Monkey chew tobacco and he spit white lime,
Not in my time, but in old people's time,
When they used to take bone fish-scale to shingle house.

This was ber Nancy[3] and his wife. They used to work hard and raised plenty corn and pease, and he used to keep it in his barn, and the monkey and the rat used to t'ief it, and he could not catch them. Now he say, "My wife, I going to play dead, and you must keep setting up[4] and bake plenty of bread and coffee, and invite

[1] Informant 4. Compare Bahamas, MAFLS 3 : XXXV; Hausa, Tremearne, 383–384; French, Cosquin, LXXX, also 1 : 226; Scotch, Campbell, 2 : 234 *et seq.* Comparative: Bolte u. Polívka, LXI; New Mexico, JAFL 27 : 120; Oaxaca, Radin-Espinosa, 237, 238.

[2] Written by informant 36. Compare Bahamas, MAFLS 3 : XIV; Jamaica, Pub. FLS 55 : V; Georgia, Jones, XLVI; Georgia, Harris 2 : LXII; South Carolina, Christensen, 22, 70–72, 84–85; North Carolina, JAFL 30 : 168 (No. 15); Cape Verde Isls., Parsons MS.; Sierra Leone, Cronise and Ward, 219–222; Ewe, Ellis 2 : 274–275; Hausa, Tremearne, 289; Kaffir, Theal, 115–116; Basuto, Jacottet, 1 : 14–16; Brazil, H. H. Smith, 555–556.

[3] *Variants:* Be Yourick (Nicolls Town). Be Cat called Mr. Hannerbuller (Nicolls Town).

[4] Or "setenup" in the more phonetic writing of B. E. L. J. R. of Nicolls Town. "Wake" writes another Nicolls Town boy. It is the service held the night after the death to "sing the corpse to glory." Friends and relatives are invited. There is prayer by relatives, and singing, — church hymns, "revival" hymns, and, as the excitement grows, "anthems" (the spirituals of the Southern States). Compare Jamaica, JAFL 9 : 279. Food and drink are served. This "settin'-up" is observed openly by non-conformists, surreptitiously by members of the Established Church. The Church refers to the service as a "devil-dance," and excommunicates those who take part in any services held before

them. And I going to put on my shroud and bind up my jaws and lay me off, and put one big club stick [1] in my hand, and invite them in. And when the house get full with the rat and monkey, Mrs. Nancy do like she was crying and fretting. Now she began to cry and sing, —

"Brother Nancy dead and gone,
O greamoor, greamoor![2] Oh!
Give me my pease and corn,
O greamoor!"

Some of the rat them would not come inside. They stand outside, and say, "Some of you all going to catch hell here to-night." Mrs. Nancy do like she crying and feeling him. She gone whisper in his ears, and say the house full, what she must do? He whisper to her, say she must go outside, and when some of them was watching her, and hear when they whisper. And some of them say, "I think I hear ama [3] something." And one say, "Oh, dead man cow!" Mrs. Nancy start to go out, crying, with her face in apron. And some of them was timmers (timid, timorous). When they see her going out, went out behind her. She come back in again and went to the bed, t'rew herself down, do like she crying. He tell her say she must go outside and shut the door. Mrs. Nancy start, say, "Friend, I going outside to close in the door because draught is falling and coming in here on the dead." She run outside and say, "Out lamp!" Ber Nancy lickstick. Ber Nancy kill and kill until he was tired of killing. Some of them escaped and get up in the t'atched and hold on each other tail; and where so much hold on that one tail, he told, "Easy, men, slake go my tail, men, slake go my tail!" — "Me if I slake go your tail, I going drop." —"O men! slake go my tail. If you don't slake go my tail, I going hollow." He say, "Now, men, slake go my tail!" [4] When ber Nancy look up, he see them and he kill them;

the church funeral. Anything in the way of a cup or glass or bowl the deceased has "favored" is put on his grave. My Abaco-New Providence captain is possessed of a gilded glass which he tells his mother she must put on his grave. The corpse is arrayed in the best clothes, but no other property is put in the grave. On Andros Island a bowl of food is placed for the deceased in the darkest part of the garden. The following morning the contents are sure to have disappeared, the ghost has taken it. On Andros Island likewise a second settin'-up is observed six months after the decease, a notable African survival. Mourning varies with the degree of kinship, — from one year for parents or brother or sister, to six months for cousins.

[1] *Variant:* Rat-stick. (Nicolls Town.)

[2] *Variant:* Be Yourick dead and gone! Oh, an ham! (Nicolls Town.)

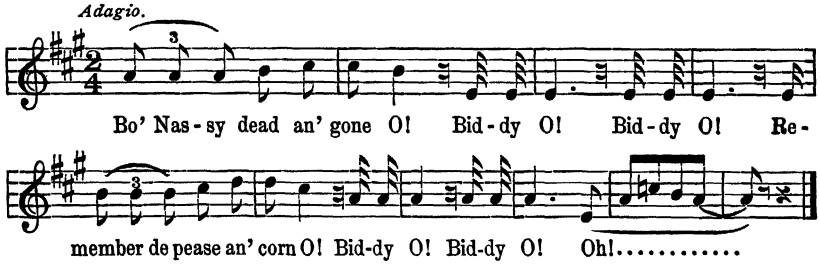
[3] This is an expression sometimes interjected in Bahaman speech.

[4] *Variant:* "All of the monkey take the roof. And the first one gone, and all the rest hang on this one tail. And this poor fellow just hollo'ing to these other fellows, "Slack, slack, I say, slack!" And this man (Be Yourick) just kept licking them. And the other say, "You could cut me hard as you like, but do don't hit me on my tail hanging here." (Nicolls Town.)

and where he kill so much and tote out so much, the stench knock me here to tell you this.

II.[1]

Now, dere was b'o' Nassy an' b'o' Boukee. B'o' Nassy an' b'o' Boukee dey had a large fiel', an' ev'ry day Monkey done gone in b'o' Nassy fiel'. B'o' Nassy say, "B'o' Boukee, let us keep not'in' in de fiel'." He say, "I can play dead." B'o' Boukee say, "Le' me play dead, an' we will ketch all de monkey den." Now, dey had a settin'-up dat night, an' invite all de monkeys to de settin'-up. B'o' Monkey say, "B'o' Boukee, b'o' Nassy gone, b'o' Nassy dead, no mo' b'o' Nassy." He say, "We ain't goin' to eat no more pease an' corn."



B'o' Nassy play dead. An' now, after all hands start singin' through de night out light big stick. Some of de monkeys run up de chimley, den up in de t'atch, an' dey run all about. I ben right outside of de do'. De monkey runnin' pas' knock me heah to tell you dat lie.

III.[2]

This was a old man. He was a old hunter. And he play dead to get him some meat. And the meat was monkey. And after he play dead, his wife went out and make outcry. Say, "Mr. Nancy is dead!" So all the monkeys come running to see brother Nancy is dead. They say she mustn' cry, because Lord give and the Lord take, Glory be God! Now they going to sing, —

"Pray mo', pray mo',
Brother Nancy dead and gone, oh!"

Time to get the stick. Nancy jump up, and he commence to kill monkey. And as he was killing the monkey, hollering, "Quee quee!" brother Nancy wake. And the wind from that knock me right here. End.

[1] Informant 28. [2] Written by informant 55.

44. THE BROKEN BARGAIN.

I.[1]

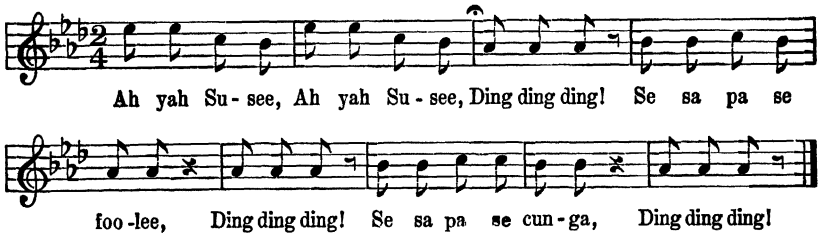
De cockero' say to de fowl, "You weed my yard, an' I ken weed your yard." De fowl say, "All right." An' de fowl weed de cockero' yard firs'. When de fowl had done weed de yard, de fowl say, "You go to my yard an' kyarry my children wid yer, an' weed my yard." An' de cockero' gone in de far lot, an' would not weed de fowl-yard, an' leant up a cool tree an' let de two chillun weed. An' when it was evenin', b'o' Cockero' knock off an' sen' de two chillun home. De two hen chillun tell de moder dat b'o' Cockero' let um weed all day, but de hen did never say a word, but all de words she say to her chillun, "I will have a party to-morrow, an' inwite all de cockeroach." Anyhow, she inwite all de cockeroach an' de frawg an' de snake. An' dey had a party. Dey sing, —

"Fee fee, Miss Nancy,
Sorrow no more, sorrow no more."

An' when de dawn was at han', de fowl begin to eat de roach, de snake begin to eat de frawg. Das all.

II.[2]

You know one time a fowl an' a cockeroach was very good chum. So b'o' Cockeroach say, "B'o' Fowl," say, "see all de lan' here. Le' me go make fiel'." B'o' Fowl say, "B'o' Cockeroach, you so small you can' cut bush." . . . Dey gone. Dey bring de cutlass. Dey went in de bush. Dey cut down de bush. Dey plant out dis bush. De t'ings come in perfection. When b'o' Fowl come in de mornin' call to Cockeroach, say, "Man, I full o' pain. I can't go to work to-day." B'o' Fowl say, "All right, b'o' Cockeroach, I goin' in de fiel' to-day to work for me an' you." Now come time b'o' Fowl come home. Say, "B'o' Roach, how you feelin'?" — "O man! I full of pain." B'o' Fowl say, "Oh, no! I tired of dis." B'o' Fowl goin' on a lee (little) hill. B'o' Cockeroach call all de chicken. Say, —



[1] Informant 20. [2] Informant 32. Compare Fjort, Dennett, XXI.

Dat night Mr. Groun'-Spider say, "Mr. Fowl, if you don' pick me, I tell you something." So he tell b'o' Fowl all de detail. So Friday mornin' b'o' Fowl pick up all his family an' fly up in de t'atch an' who drop dey eat um.

Biddy ben.

45. PLAYING DEAD.

I.[1]

This was a king. He heard about plenty of de monkeys. So de hunterman tol' him 'bout a nine-tail monkey. So he said, "There's no such a thing." He said, "Hunterman, if there's such a t'ing as nine-tail monkey, you go an' bring him." Said, "Bring him or bring his tail." So de hunterman said, 'All right.'" Say, "What will you give me if I bring his tail?" — "I'll give you two t'ousand dollars." Hunterman take his bag an' butcher-knife. Started in de fores' where de monkeys were. He got him a good belly full, an' a good drink of water, an' he got near de water-hole under a big ol' tree, an' he laid off jus' de same as if he was dead. Now, at mid-day de monkeys comin' for water. When de leetle monkeys come, dey met de hunterman laid off, dey stan' an' look at him. Look at him, dey turned back. As dey turned back, dey meet de nine-tail monkey. So dey said to him, "De hunterman dead deah to-day." So de nine-tail monkey said, "Dead no bit." So dey all inched an' inched an' inched till dey got up closer. So dey didn't see him move. So de nine-tail monkey say, "Jump on him!" Some of de leetle monkeys jump on him. So he wouldn' move. Play dead. After dey saw that he wouldn' move, dey t'ought de hunterman was dead in true. So dey t'ought dey would make a spree. Dey raised a sing: —

> "De hunterman is dead.
> De nine-tail monkey said,
> 'Dead, no bit.'"

Dey went on wid dat till they get tired. So dey say, "We'll mo' [move] you fra' our water-hole." Don' let him stay here. So all de leetle monkeys get down to mo' 'im. Dey mo' him a little. So after de nine-tail monkey say dey wasn' mo' him, say, "You little fellahs, mo' way, mo' way! Le' me mo' de hunterman myself." De nine-tail monkey put his tail roun' de hunterman neck, an' he tu'n his back. Dat jus' what b'o' Hunterman wanted. Hunterman draw his long

[1] Informant 38. Compare Bahamas, MAFLS 3 : X; Tepecano, JAFL 27 : 153; also, for the nine-tailed monkey, Bahamas, MAFLS 3 : XV; Sierra Leone, Koelle, 156–158.

knife, an' he wipe off de monkey nine tails. An' never stop till he get to de king. De king paid him two t'ousand dollars.

Never was stop
Till he set up shop.

So he done had to hunt no mo'.

II.[1]

Once was a time, and a very good time,
Not in my time, but in b'o' Rabby time.

This was a man married to a woman name b'o' Longeye. She was breeding, and she want piece of b'o' Longtail-Monkey tail. And she told his (her) husband that she want piece of the tail, and he set out to hunt for it. And he went to the well and lie down just like he sleep. And the small ones start to sing, —

"Uncle Joe, uncle Joe, one man die yere to-day,
One may die yere to-day."

And the big one age (edge) up, age up, till he got to the well. The first thing he do, he slap the man; and just when he start to take out his peepee to pee in the man mouth, the man cut off his tail. He jump off, and said, "Be damn, the man ain't dead nothing!" And the man carry the tail home to his wife, and she eat it; and when she had baby, it was a nine-tail monkey.

Them two live in peace and die in peace,
And bury in a pot of candle-grease.

Bunday.

46. THE KILLING HOT BATH; OVER THE ROBBERS' CAVE.[2]

Now, dis was an ol' ladee. She live until she get feeble. She had t'ree sons. Always have one home to put her out in de sun an' bathe her skin in de day. She had one name Jack. Dis day dey leave Jack home to bathe her an' put her in de sun. So he put on a pot of hot water to bathe her white. An' he bathe her until ev'ry skin come off clean. So when de oder two come in, dey ax Jack, "How is moder to-day?" — "All right, she's there laughin'." — "Did you bathe her to-day?" — "Yes, I bathe her. I bathe her white." Say, when dey see de moder dead an' grinnin', say, "Fool! you kill ma." Say,

[1] Written by informant 10.

[2] Informant 4. For the bath episode compare Bahamas, MAFLS 3 : XXVIII; Georgia, Harris 2 : LIV; Oaxaca, Radin-Espinosa, 237–239. For the second episode compare Cape Verde Isls., Parsons MS.; Kaffir, Theal, 98–100; Oaxaca, Radin-Espinosa, 198, 237; "Mr. Vinegar," in Jacobs 1; comparative, Cosquin, 1 : 241–245, Bolte u. Polívka, 11: 524–525.

"I wouldn' gi' you a t'ing what moder lef'. I take ev'ryt'ing. So you can go." He get a piece of knife an' unhang one of de do' an' put it on he head. He started to travel, an' one o' de oder broder follered behin' him until dey get in a large feeg-tree an' a hole where de robbers used to live. An' dey went up into de tree, an' dey fixed it quite nice for them to sleep dat night. When de robbers come in, dey sat de table an' dey started to eat. So Jack say to de oder broder, "Dis do' goin' fall." Say, "Hush! broder, see dat robber down deah! He goin' kill me." An' Jack shut de do' hard, an' de do' started to come down, an' de robber started to run. All de robbers run. An' dey sen' one back. "Go an' see what's dat fall down deah." So when he come, Jack ask him, say, "You wan' to eat?" He say, "Yes, sir." Jack say, "Le' me see yer tongue. I got ter clean yer tongue." Jack take his piece o' knife an' he cut piece o' de tongue right off. An' when he started to go back, de oder see de blood, an' say, "What's de matter?" He couldn' explain. Dey runnin' an' he runnin'. An' I went an' tol' Jack he should na do so, an' he give me one slap an' he slap me right heah.

47. THE RAINY DAY.[1]

There was a woman. Her husban' always tell um to prepare for a rainy day. In puttin' up his money, he always put it in her kyare. He said, "Now, my deah, we'll always put dis up for Mr. Rainy-Day." He (she) not knowin' de sense of de story. One day mo' than all, a man on his journey stopped in for a drink o' water. So, after gettin' a drink of water, he (she) say, "What is yer name?" So he said, "My name is Mr. Rainy-Day." So she said, "You de man I want to see long ago. I an' my husban' have been preparin' for you fe years." So he said, "Well, this is me, Mr. Rainy-Day, give me all your preparations." So she went an' got de long bag o' money an' give it to Mr. Rainy-Day. An' he ran off wi' joy. When de husban' come, "Well, my husban', Mr. Rainy-Day has been heah to-day. An' I give him all what we had put down for him." So he said, "What?" — "I gi' him all de money." De ol' man kick her. When he (she) come to, he want to beat her. So he said he loved her so well, he wouldn'. Anyhow, they both fretted so, they wouldn' eat. So he (she) said, "Never min', my deah! I'll help you to gether some more money, an' I'll know better." He said, "What do you do to help me gether as much money as that?" So she said, "I take my work-basket an' go off to de settlement, sew clo'es fur de naked chillun. You see how soon I get on some money, if it tain' as much as we give Mr. Rainy-Day." So dey got de bread an' water, an' she said, "Now, you come go an' kyarry me!" Started. They travelled an' travelled till they got

[1] Informant 38. Comparative, Bolte u. Polívka, LV.

to a big tree. There was a tomb. So she said, "My deah, we will stop under this big tree, near some one's grave, te-night." So he said, "All right." But it was a robber's cell. Jus' then they saw the robber comin'. They got frightened. So he said, "What will you do now, my deah?" So she said, "You go up in dis tree." He said, "You can't climb." So she said, "I could climb fas' as you." So they all two got up in de tree. They rested there quiet. So the robber come wi' his load, stores an' money. An' he rested down. He went to de tomb, took away de stone which he had for de door, went down, got a drink o' water, something to eat. He got his money, look over to see if any one trouble him. So dey bof of 'em stud up in de tree an' watched him to see all what he did. So she said, "My deah, I think I'll go down." He wouldn' make her no answer, he poke her. Now, de money what de woman see 'trac' her. So she wen' down out de tree wi' her scissors an' her basket. So when dis robber saw her comin' down, he run a little way off. She said to him, "It's me, mister, one po' woman lookin' for her livelihood. On my way got los'." So de robber turn back an' come to de woman. He said to her, "You wouldn' min' stoppin' heah wi' me? You don' need to wander for yer home no mo'." Said, "I got all de grub an' money you want." 'Bout dat time de ol' man up in de tree he was frightened. Said, "If I had my gun while he talkin' to my wife, I could shoot him, take all his money an' have mo' dan all Mr. Rainy-Day take from me." He didn' have no gun, so he kep' quite still. He dropped a bit o' bread to give a sign to his wife to tell her something to do. So de robber says to de woman, "Did you hear somet'ing drop?" So de woman says, "Yes, mus' be a bird." So he says, "Mus' be one of dese crows. Dey always tote a lot of garbage." So de robber laughed. So she said to de robber, "Ain't you got pretty teeth!" So he said, "Yes, my deah, dats pure gol'. An' if you stop out heah wi' me," he says, "yours will be jus' de same." Said, "You got a pretty tongue, loll it out, let me see it." As he loll it out, she said, "Longer yet." Said, "Longer still." Took de scissors an' clipped it right off. As she clipped it, de robber sprang, an' he run off in terror wi' his mout' full of blood. So she said, "My deah, while he gone le's go too." All two got de load o' money, an' all went back to de home. Always known to be well-off people from dat day to dis.

48. ON THE HOUSE-TOP.[1]

Once there was two men named Be-Boukee and Be-Rabby. Now, one day Boukee killed a cow. Now, he would not give Be-Rabby any. Now, this day Be-Rabby say, "I would get square with him." So all of them been in the kitchen. So he went on the house-top and

[1] Written by informant 2.

cover himself up in a sheet. Now, this man want pepper. He send his little boy Jamie go for pepper. "Pa, pa, something on the house-top." He send the next conchi go for pepper. And he said the same. And he said, "I will go for it myself." And when he saw it, he ran, saying, "Come, my wife! come, my children!" And they ran, and Be-Rabby come down and eat all the meat.

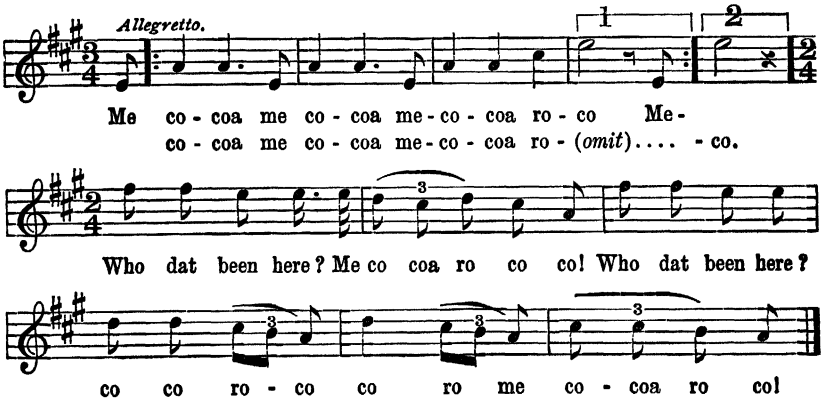
E bo ben,
My story is end.

49. WITCHMAN AND THIEF.

I.[1]

Once upon a time, a wery good time,
Monkey chew tobacker an' spit white lime.
Bull frawg.

Dere's an ol' witchman. Had a large beeg yard. An' he had one cocoanut-tree in dis yard. An' dis girl often time pass dis yard wid dis cocoanut-tree. De girl name of Greenleaf. An' ev'ry time she pass dis cocoanut-tree she stop an' pick one. So when dis ol' witchman come to dis cocoanut-tree, he saw one cocoanut missing, an' he set de tree. An' dis girl pass. She pick anoder cocoanut. An' dis man he set de cocoanut-tree; an' as she got to de tree, he said, "Me cocoa, me cocoa." De cocoa give answer in de girl belly. De girl was far distan' from dis man. An' den de man sing out, —



When he sing out, de cocoa give answer in de girl bellee, —

"Me cocoa me cocoa me cocoa roco."

Dis man never res' until he cotch de girl. An' de man dig a large trench, an' he buried de girl deah. An' he take a surd; an' as he

[1] Informant 22. Compare Sierra Leone, FLJ 1 : 290.

cuttin' up de girl, I was one side lookin' on. I say, "Oh, my! don't do dat, po' girl!" So de man dart right on me, an' as he dart knock me right here to tell you dat little lie.

II.[1]

Once was a time, and a wery good time,
Bird spit reason.
Old people take it make season.

This was a woman name Sabye.[2] She had one cocoanut-tree, had one cocoanut on the tree, and it was a witch cocoanut. One day more than all, a little boy name Sam was passing, and he pick the cocoanut. And Aun' Sabye come to the tree, she found none. "Wherever it there, I will find it." And when she sing, the cocoanut gave her answer. And then she sing, —

"My cocoa my cocoa my cocoa rocro."
"Yes, Aun' Sabye, see me here!
Your cocoa, your cocoa rocro."

The little boy did done eat it, the cocoanut give answer in his bellee. And she sing again, —

"My cocoa my cocoa my cocoa rocro."
"Yes, Aun' Sabye, see me here!
Your cocoa your cocoa rocro."

And she went to de boy and kill him, and take the cocoanut and carry it back, and put it back on the tree. They was witch.

Bunday.

50. B'O' ELEPHANT TUSK.[3]

Once upon a time, it was a very good time,
Monkey chew tobacco and spit white lime.

One day the king told Jack that if he could bring him b'o' Elephant tusk he will gave him his daughter Greenleaf for wife. Now, Jack went on till he came to b'o' Elephant house. When he got to the gate, he told b'o' Elephant, say he want to have a ball, and if any man let him have it in his house, he will give him a thousand dollars. So b'o' Elephant say, "Come in, you could have it here." So anyhow he went in. When he got in, he start to play, —

"An' dey gone, gone, gone, gone, gone."

Elephant go sleep. So when he was going to hit him the blow, the

[1] Written by informant 10.

[2] *Saibo* is one of the Portuguese Negro terms for "obeah man."

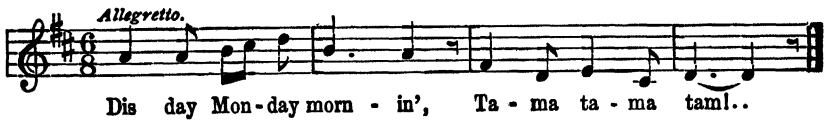
[3] Written by informant 8.

little boy say, "Mamma, mamma, dat man going knock out papa teeth." So she say, "Gone from here, you little black thing, how the man knock your pa teeth?" So they kick him out, an b'o' Jack start again, and b'o' Elephant gone fast to sleep. So b'o' Jack slyly take out his mawl; and when he hit b'o' Elephant so, he hold he mouth and hollow, "Ho, ho!" Jack gone to the king. So the king gave him his daughter Greenleaf to marry. So as they was keeping up the wedding, I was one side. So Mr. Jack gave me a piece of dance, and he fling that mawl at me and the wind from that mawl knock me here to tell that story.

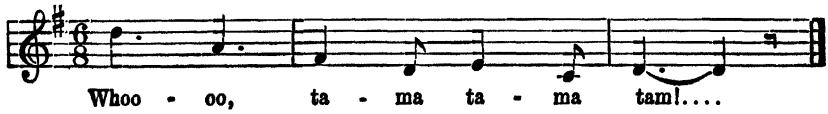
51. FASTING-TRIAL.

I.[1]

Dis was b'o' Pigeon an' b'o' Owl racin' for de queen daughter. B'o' Pigeon say he can get her; b'o' Owl say he can get her. So he say, "Le' we have a trial." De king gave em a trial who could stay hongree de longes' from Monday to Friday. Now, dey gone out in de bushes. De pigeon gone take berry from de berry-tree. De owl gone in a dry tree. Now Monday come. De pigeon started singin', —



Owl answer b'o' Pigeon, —



Tuesday mornin' come. De pigeon sing,[2] —

"Dis day Tuesday mornin',
Tama tama tam!"

De owl answer,

"Whoo-oo tama tama tam!"

Now, Wednesday mornin' come. De pigeon started singin', —

"Dis day Wednesday mornin',
Tama tama tam!"

Now b'o' Owl gettin' hongree. When Wednesday night come, de

[1] Informant 9. This tale is generally known. Compare Louisiana, MAFLS 2 : XIV; Georgia, Harris 2, LXVI; Nigeria, Dayrell, XXXIX; Brazil, Hartt, 33–34. For an eating "race" see Sierra Leone, Koelle, 168–170.

[2] The tune for the following lines is the same as that for "Monday."

owl gone out home an' ketch couple o' roaches. Thursday mornin' come. Pigeon eatin' berry all de time an' drinkin' water.

"Dis day Thursday mornin',
Tama tama tam!"

De owl give answer, —

"Whoo-oo tama tama tam!"

Thursday ev'ning come. De owl gettin' weak. De pigeon sing, —

"Dis day Thursday evenin',
Tama tama tam!"

Owl give answer,

"Whoo-oo tama tama tam!"

Friday mornin' come, las' day. Pigeon started to sing, —

"Dis day Friday mornin',
Tama tama tam!"

De owl gettin' weaker an' weaker. B'o' Owl hardly could give answer. When Saturday come, Pigeon started singin', —

"Dis day Saturday mornin',
Tama tama tam!"

De pigeon he hear no woice. He started singin' again, —

"Dis day Saturday mornin',
Tama tama tam!"

After b'o' Pigeon he hear no woice, gone to de tree where b'o' Owl been. Vwhen he get dere, b'o' Owl dead, stiff. B'o' Pigeon take b'o' Owl on his shoulder an' carry him out to de king. Vwhen he get to de King, he lay down b'o' Owl, an' say, "Das me." An' he married de king daughter.

Dey live in peace,
Dey die in grease,
Dey bury in a pot o' candle-grease.

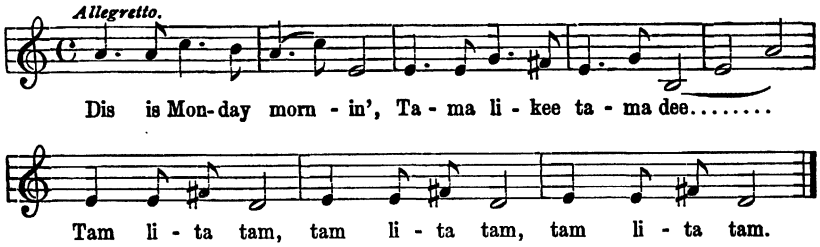
II.[1]

Once was a time, a very good time,
Cockeroach laugh all day.

De pigeon an' b'o' Mournin'-Dove had a bet. Said which seen you will live in de wood de longes'. Say, "I bet I can live in de bush longer dan you." B'o' Pigeon say, "No." Dat was Monday morning. De mournin'-dove eat food like people. De pigeon eat

[1] Informant 44.

pison-berry. Ven dey goin' out Monday morning, de pigeon lick his wing.



De mournin'-dove lick his wing.

"Moonas moon, moonas moon, moon, moon."

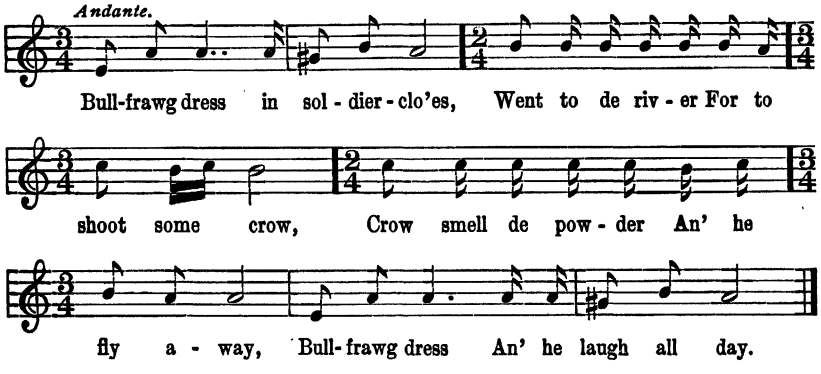
Tuesday mornin' dey go out. He lick his wing again.

"Dis is Tuesday mornin', Tama likee tama dee.
Tam lita tam, tam lita tam, tam lita tam."[1]

De mournin'-dove lick his wing.

"Moonas moon, moonas moon, moon, moon."

Ev'ry morning de pigeon get his stomack full of berry, an' de mournin'-dove eat not'in'. Thursday mornin', when de pigeon sing for him, no answer. When he gone an' fly over, he meet de mournin'-dove hung up in de tree. Was dead. An' de pigeon an' de frawg was married, an' de sing[2] dey had to de weddin'.



Billy bo,
Dat story is ended.

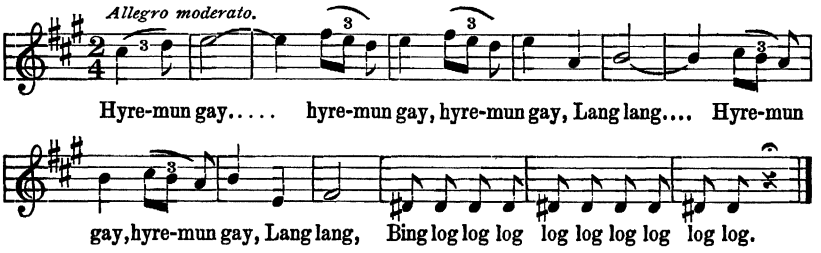
[1] The tune for these words is the same as above.

[2] "Sing" is the usual word for "song." It is similarly used in North Carolina.

52. REAPING-TRIAL.[1]

Once was a time, was a very good time,
Bull frawg jump from bank to bank
An' never touch water.

Now, this was a queen daughter. De king get a frawg to cut t'ree t'ou' of groun'. If he cut dat t'ree t'ou' in two days, he'll marry de daughter. Frawg couldn't cut. He gone an' get de parakeet. De parakeet startin' a-cuttin'.[2] He sing, —



Frawg sing, —

"Loggy loggy one day log."[3]

When de frawg see de king was comin', take de parakeet an' put him in de bag. When de king come, say, "Frawg, dis what you cut?" Say, "Oh, yes!" So when de king go, he take de parakeet out o' de bag. Parakeet start to cuttin' again. Frawg sing, —

"Loggy loggy one day log."

Parakeet sing, —

"Hyremun gay hyremun gay, hyremun gay,
Lang lang
Hyremun gay, hyremun gay,
Lang lang,
Bing log log log log log log log log log."

When de king come, de king say, "Who cut dis fiel'?" De frawg say, "I cut de fiel'." De parakeet say, "I cut it," an' dey racin' fe de king daughter.[4] De frawg was so vexed dat de parakeet married de king daughter, he wen' an' jumped in de pon'. Dat why you see frawg live in pon' till to-day.

Be e en,
De story is en'.

[1] Informant 16. Compare Bahamas, MAFLS 3 : XXIII; Hausa, Rattray, 1 : 74–79.
[2] Note that in Edwards's tale the crop is cut by means of the magic song.
[3] Imitative of frog's croak.
[4] Compare Georgia, JAFL 13 : 21.

53. FLYING-TRIAL.[1]

Once was a time, etc.

Dis was a queen daughter, Pigeon, an' b'o' Crow. De king say, "I will sen' my daughter up in de sky out of si' [sight], an' who could reach up dere shall marry her. You only shall have t'ree trial." De crow started a-goin' up an' singin', —

"Go goul go goul,
Go e ne ne ne!"

De crow sail sail, only go half way, an' he come back down. Dat was de crow fir' trial. He gone on his second trial. He sing out as befo', —

"Go goul go goul,
Go e ne ne ne!"

He sail an' sail until he reach mos' up. He couldn' go any furder. He turn back. He come on de groun'. Goin' fe hees las' trial. He started goin' up, singin' as befo', —

"Go goul go goul,
Go e ne ne ne!"

After he see he couldn' get up where de girl was, he sail back on de groun'. B'o' Pigeon fir' trial come. Started singin', —

"Go goul go goul,
Go e ne ne ne!"

Pigeon sail, an' gone right up. Vwhen he get where de girl was, he kissed de girl an' come back. Second trial come. Started singin' again, —

"Go goul go goul
Go e ne ne ne!"

Gone right up to de girl. Come down again. An' hees las' trial come. Gone up out o' si' of de girl, pas' de girl, an' come back down to de girl; an' dem two come down togeder, an' b'o' Pigeon married to de king daughter. Dem two live in peace. An' b'o' Crow take it to heart an' he died.

Who don' believe me ask de captain of de long-boat crew, an' dey will tell you much better.

E bo ben,
Dis storee en'.

[1] Informant 9. For a sewing "race" for a bride compare Sierra Leone, Koelle, 151–153.

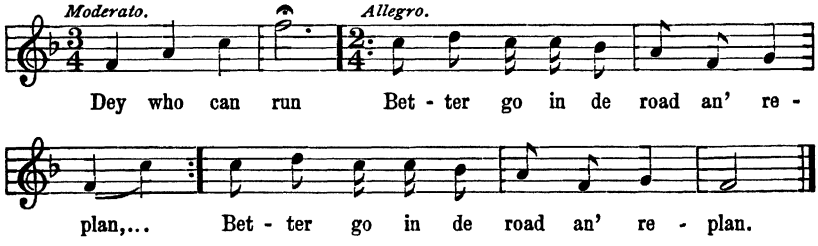
54. RUNNING-TRIAL.

I.[1]

Now, Lobster an' b'o' Conch had a bet. B'o' Lobster bet b'o' Conch dat he could marry to de king daughter. So says, "All right, le's have a race den, an' put a stake, an' let see who firs' get to de stake, dey would marry to de king daughter." So po' b'o' Conch know he can't walk fas'. He started off quite early, but b'o' Lobster t'ought he got so much crawlers, he can get along much faster than b'o' Conch. So b'o' Conch went on, an' at ev'ry stake he leave a young conch. Ev'ry time he get to one of de stakes, he say, "Gracious! b'o' Conch mus' be goin' along heah."[2] B'o' Lobster look, he see one shoal, so he turn right in de shoal an' start ter feed. All dat time b'o' Conch still goin'. When b'o' Lobster ketch himself, he start ter come out de hole an' speed. His head get jam in de shoal, so he wrastle an' wrastle until he get out his head, an' off he start again goin' to ketch b'o' Conch. Jus' before he reach to de stake, he met anoder shoal. He stop ter feed again. An' he heard a-singin' an' dancin'. "Great Lord!" he say, "b'o' Conch get to de stake an' marry to de king daughter." As soon as he reach de stake, b'o' Conch han' him a plate of de weddin'-cake. Den he say, "Good Lor', man! at last you get dat girl." An' dey all danced to de weddin'.

II.[3]

Dis was a king. He make a law, an' say, "Out of b'o' Conch wi' de one leg, an' b'o' Horse wi' de four legs, which one reachin' his house sixty miles in de country fir' was to marry to his daughter. So b'o' Conch get up twelve o'clock dat night. Get a plan.



[1] Informant 23. Compare Bahamas, MAFLS 3 : VII; Jamaica, Pub. FLS 55 : XII; Georgia, Jones, III; Georgia, Harris 1 : XVIII; South Carolina, Christensen, 5–9; North Carolina, JAFL 30 : 168 (No. 5); North Carolina, JAFL 11 : 284–285; Kidd, 239; Mexico, JAFL 25 : 214–215; Brazil, H. H. Smith, 543–545; Brazil, Hartt, 7–10. Comparative, Dähnhardt, 46–97.

[2] The trick of placing like creatures along the course is poorly described. Compare a similar inadequacy in a Hottentot tale (Bleek, p. 32).

[3] Informant 36. Compare Bahamas, MAFLS 3 : 69; Jamaica, Pub. FLS 55 : XII; Georgia, Jones, VII; Georgia, Harris I : XVIII; North Carolina, JAFL 30 : 168 (No. 6).

So he get up early an' cook for all de little conch. An' he started. B'o' Horse never get up till de sun rise dat mornin'. He got four legs an' feel su' he could beat b'o' Conch wi' his one leg. So he started dat mornin'. Ev'ry pole he get to he stop, he eat grass, he holler, "Me heah!" An' look behin' an' see b'o' Conch comin'. Now, he t'ought he was befo' b'o' Conch. When he reach, b'o' Conch done marry to de king daughter. Him an' his wife settin' togeder. De king answered, an' said, "Well, b'o' Horse, you le' b'o' Conch reach here wi' his one leg befo' you, an' you got four leg. Go, you ol' lazy skulkin' t'ing!" An' dat horse turn back an' go to de conch-house where all de little young conch was, an' kill ev'ry one. Kick dem wi' de foot.

E be ben,
My story en'.

55. BONE FOR A STUMP.

I.[1]

B'o' Rabbit an' b'o' Boukee was travellin' one road, an' b'o' Boukee tol' b'o' Rabbit say, "You go dis road, an' I will go dis one, an' when we get opposite each other, we hail, when we get to such a mile-pos', to see which one will beat." Now, dey took b'o' Sheep along wid 'em. Now, b'o' Sheep he couldn' run too fas'. Now, b'o' Rabbit tol' b'o' Sheep, "Stay here an' bury yourself in de san', an' jus' lef out one o' yer legs." Now, he know dis race dat he was goin' to run he would beat. But he want to get b'o' Sheep across de river. He want b'o' Boukee to t'row b'o' Sheep across de river for him. So he tell him, "When you get to de t'ird mile-pos', b'o' Boukee, when you hail, if I don' be dere, you beat; if, when you hail, you hear me dere, I beat." So every mile-pos' when he get to where he hail, b'o' Rabbit was there. When he get to de las' mile-pos' an' hail, he found' dat b'o' Rabbit was dere. He den get angry. He see dat Rabbit beat him, defeat him in ev'ry which way he turn. So he looks aroun' for something now to strike b'o' Rabbit wi'. But it was not'in' what he could get, 'cause b'o' Rabbit was cross de river. So b'o' Boukee say, "Oh, if I could ha' fin' somet'ing, I would knock you brains out!" So b'o' Rabbit said, "Look at dat stump right dere beside yer, man!" He pick up dat stump, b'o' Sheep foot, an' t'row it across de river. Dat's how de sheep get across de river.

E bo ben,
Dat story en'.

[1] Informant 12. This tale is generally known. Compare Jamaica, JAFL 9 : 128; Georgia, Harris 1 : XII; Hausa, Rattray, 1: 182; Kaffir, Theal, 101, 111; Basuto, Jacottet, 260–262; Kaffir, Callaway, 1 : 21–22; Brazil, H. H. Smith, 542; Brazil, Hartt, 29–30.

II.[1]

De dawg an' de goat an' de wolf. One day b'o' Dawg an' b'o' Goat went fishinin'. Dey stop in b'o' Wolf house. It come down ter rain. De water drip in de goat-beard. So de wolf t'ought dat was fat. He said, "Man fat on his beard, what you t'ink inside his belly?" De dawg tell b'o' Goat who can wa' fas', go befo', rig plan. (Some people got mo' tricks dan anoder.) Goat go an' bury himself in de san'. He leave out his two knuck' bone. Den de dawg gone on de bay. He jump in de sea an' start to swim. B'o' Wolf come on de bay. He say, "Ah, you feller!" Dawg say, "If you wan' me, you see dat stick down yander?" He (wolf) heave him (goat) in de sea. When de goat fall in de sea, he holler, "Bah!" De goat say, "My Gawd! de dawg dead." B'o' Wolf ketch b'o' Goat. He tell b'o' Goat, "If you don't give me something to eat, I kill you. I give you ten days ter live." Goat gone in de bush.[2] Banana-bird gi' him red feder. Tell him when he go to de mountain, he meet a wolf in de pasture, an' he mus' gi' him dis feder, an' den de wolf would drop down dead; an' he mus' pick it up an' bring it home, an' gi' de oder wolf. When b'o' Goat come, he draggin' dis big wolf, he say, "Heh, heh! come on an' get something! Eat your aunty sister cousin chil', da' 'im, you eat."

56. THE HORN-TRIBE PARTY.

I.[3]

Dere once was a horn-tribe party. All de creeturs wi' horns would have a gran' time. So b'o' Goat heard of it, an' he run home an' tol' b'o' Dawg. B'o' Dawg was his frien'. Where one go, de oder one go too. So b'o' Goat come home an' he tol' b'o' Dawg. Said, "All de horn creatures dey have a fun." He said, "But you can't go." Said, "I wouldn' like to leave yer, you know." Said, "If you know where maste' kill sheep an' goat, you mus' drag off de horns." He said, "You better go see if you could fin' some, an' get fixed up like me befo' de invitation come, an' bo' of us can go." He said, "I t'ink so, ol' boy." So he wen' an' got de horns, an' he commence ter fix up. So b'o' Goat say, "B'o' Dawg," say, "de only trouble is heah, your ear so soft an' sma', hard to keep on de horn." Says, "Boy, I can keep my head study [steady]." So dey got ready, an' off dey went. When dey got off on de beach, de goat t'ought so much of

[1] Informant 45.

[2] Compare Jamaica, Milne-Home, 58–60.

[3] Informant 38. Compare Georgia, Harris 2 : LXII; South Carolina, Christensen, 87–88; Kaffir, Theal, 188, 199.

himself, say, "I got to go back for some scent." So while he went back, de boat lef' him. When dey started, de dawg say, "All right, I'll be de pilot." Say, "Go right along de sho'." De sheep say, "Go out in de deep." De dawg say, "B'o' Sheep, b'o' Goat comin' heah." So b'o' Cow say, "We no turn back fer nobody." After de goat see dat de boat wouldn' turn back for him, seen b'o' Dawg fo'rd on de bowsprit, he t'ought b'o' Dawg stop 'em from turnin' back. So got vex to himself. So he commence to jump an' spring on de bay, an' he sung, —

"Dem gals don't wan' no ol' bone,
See 'em dere, see 'em dere, right on de bow!"

Say, "See dat man dere fo'rd? Knock his horn off." B'o' Deer take his horn an' he touch b'o' Dawg horn. When he done dat, de dawg-horn drop right owerboard. Dawg was so 'shamed, he jump owerboard, swum asho', an' chased b'o' Goat right out in de pasture. So dat's de cause b'o' Goat livin' out in de pasture an' he livin' roun' de do'.

II.[1]

Once there was a king in this city, and he had a feast, and he sent for all four-footed beasts that had horns. And all Be-Dog that had no horn they put on false horn, and they went to the feast. And when they went in, the king examine the horns of the creatures; and when he came to Be-Dog, his horn dropped off. And the rest that had false horn they all ran out and take off their false horn. And the king set up a greasy pole, and he said who could climb up could do so. And Be-Cow went to try, and he fell down and knock his forehead, and he dead. Then Be-Dog try, and he fall, and he scream out, "Iron, iron!" And his eye was pack with sand, and his mouth was full too. And Be-Cat try, and he pitch right up on de pole and began to eat. And these others stand just behin' him, and he would not give them none of his prize. And they all get vex; and when Be-Cat came down, they all chase him, and he pitch right up in a tree; and they all went home, and Be-Cat came down and went home.

E be ben,
That story is end.

57. THE FAITHFUL GIRL.[2]

Once was a time, a very good time,
Monkey chew terbacker an' spit white lime.

Dis was a boy courtin' a girl. (An' he used to go to one house.) He was a gambeler. He went away wi' seven pence. After he went

[1] Written by informant 2. [2] Informant 9.

away, he gamble an' gamble until he became a rich man. After he become a rich man, he return home again. After he reached to de shore, he gone home in de oldes' suit he can fin'. When he get home, his moder drived him. Gone to de girl he been courtin'. She drive him. Gone to de girl who he used to go 'roun'. De girl tol' him to come right in. An' he gone aboar' de ship an' put on a good suit of clo'es an' come ashore. After his moder, fader, sister, saw dat he was so rich, dey taken wid de fits on top o' fits, an' dey die. An' dat boy married dat girl, an' dem two lived in peace an' died in peace.

E bo ben,
Dis story en'.

58. DIVING FOR BANANAS.

I.[1]

B'o' Boukee an' b'o' Rabbit was travellin', an' dey went to a river where a banana-tree was hangin' ower, an' ev'ry day b'o' Rabbit use to go to dis tree an' get bananas. B'o' Boukee used to see b'o' Rabbit with dese bananas, didn' know where he get them. Dis day b'o' Rabbit took b'o' Boukee wi' him. Instid of showin' him de banana-tree, he show him de shader of de banana-tree in de riber.[2] An' he made him dive until he like ter kill him. Den befo' he showed him de bunch [3] he took de whole thing an' went with it.[4]

E bo ben,
Dat story en'.

II.[5]

(After the bananas have been thrown in the water) b'o' Rabby say, "Man, dat not de way. Let me show you how to dive." Den he

[1] Informant 12. Present with us was Cleveland H. Reeves of Nassau, a graduate of Tuskegee, and acting Commissioner at Fresh Creek. The tale was familiar to him. Compare Georgia, Harris 2 : XIX; Kaffir, JAFL 6 : 249. Comparative, see BBAE 59: 306 (note 1).

[2] In a Nicolls Town written version the shadow of the bananas is in the well underneath.

[3] Mr. Reeves suggested to Simms that Rabbit told Boukee not to look up, for God would throw something in his eyes. Simms appeared to accept this correction, adding, "Rabbit wery schemy man. Ev'ry time Boukee dive, Rabbit run up de tree an' get a bunch an' put it in his bosom."

[4] *Variant:* "Bul Booky almost dive himself to death. . . . 'O Bul Booky! why you so foolish? Look overhead!' And to his surprise was the bunch of banana hanging up, and only the shadow in the well." (Eleuthera.)

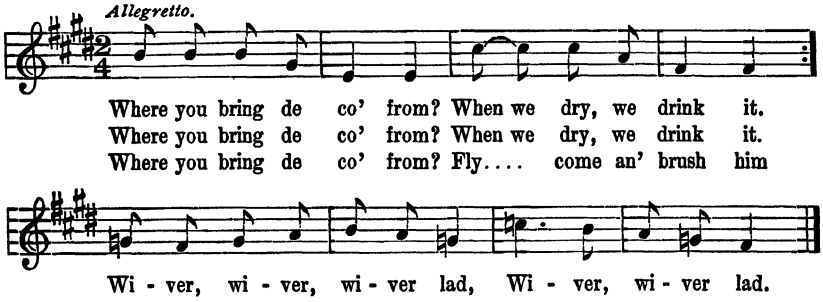
[5] Informant 6. The incident of weighting down the diver has been incorporated into Bahamas, MAFLS 3 : III.

tie one iron on b'o' Boukee back, an' den b'o' Boukee sink away. B'o' Boukee drown right dere.

E bo ben,
Dis story en'.

59. MOCK RAIN.[1]

Dis man name Annancy.[2] He wery mean man, wouldn' give nobody nothin'. One day he met two t'ousan' geese in de fiel', eatin' up all de produce. He gone home, he get one bag. He get one cocoa an' fill it up wi' water. He get one co'-tai' (cow-tail), an' he wen' in de fiel'. De geese make answer, —



He made rain wi' de cow-tail an' cocoa-water. De geese thought it was rain. Geese dey afraid of rain like cat. Dey run in de bag, dey cut hole in de bag, an' all get away. He had a game, an' he loose it.

60. AT THE CROSS-ROADS.[3]

B'o' Jumbee[4] an' b'o' Kumbee had a spree. B'o' Jumbee invite b'o' Boukee to dis spree. Now, dey tell b'o' Boukee dat b'o' Jumbee had more to eat to his spree dan what b'o' Kumbee had. Here's b'o' Jumbee road, an' here's b'o' Kumbee road, de two fork o' de road. Now, when b'o' Boukee gets to de fork o' de road, he met a messenger dere. Tell him b'o' Kumbee had de mos' to eat. Now, instead of going to one o' the other, he stand betwix' de two fork of de road, jumpin' from one to de oder.

From Jumbee to Kumbee, from Jumbee to Kumbee.

An' he stan' dere all night jumpin', an' he never get a morsel to eat.

Be bo ben,
My story en'.

[1] Informant 22.

[2] Annancy, we recall, is a *dramatis persona* of Pa Black's home (informant 22), of Jamaica. He is an Upper Guinea coast personage. He is Spider, although, like Boukee, his identity is said to be forgotten at times in Jamaica. It was not known to Pa Black.

[3] Informant 12. Compare Georgia, Jones, XIV; Angola, MAFLS I : XXXVIII.

[4] Jumbi is a Jamaica word for "ghost" (Milne-Home, 7).

61. THE MAN AND HIS PIG.[1]

Once upon a time dere was a man goin' along de road. He pick up a sixpence. Called de sixpence a little vee vee (wee wee?). Goin' to de market. He buy a peeg. Call de peeg a little vee vee peeg. As he was goin' home he met a stick. Say, "Do stick ban' peeg, peeg woul'n' walk fas'. Vwhen I gwine get home to-night to cook my apple-dumplin'?" Stick say, "I can't ban' peeg." Goin' along de road, he meet up de fire. Tol' de fire to ban' de stick. "De stick won' ban' de peeg, vwhen I can get home to-night to cook my apple-dumplin'?" Goin' along de road, he meet up de water. "Do, water out fire. Fire wouldn' burn stick, stick wouldn' ban' peeg, vwhen I can get home to-night to cook my apple-dumplin'?" He went along de road, he meet a geese. He said to geese, "Do, geese, drink water, water wouldn' out fire, fire wouldn' burn stick, stick wouldn' ban' peeg, vwhen I can get home to-night to cook my apple-dumplin'?" He meet up a butcher. "Do, butcher, kill geese, geese wouldn' drink water, water wouldn' out fire, fire wouldn' burn stick, stick wouldn' ban' peeg, vwhen I can get home to-night to cook my apple-dumplin'?" He meet up de rope. "Do, rope, hang butcher, butcher wouldn' kill geese, geese wouldn' drink water, water wouldn' out fire, fire wouldn' burn stick, stick wouldn' ban' peeg, vwhen I can get home to-night to cook my apple-dumplin'?" He meet up to de grease. "Do, grease, grease rope, rope wouldn' hang butcher, butcher wouldn' kill geese, geese wouldn' drink water, water wouldn' out fire, fire wouldn' burn stick, stick wouldn' ban' peeg, vwhen I can get home to cook my apple-dumplin'?" He meet up a ra'. "Do, ra', gnaw grease, grease wouldn' grease rope, rope wouldn' hang butcher, butcher wouldn' kill geese, geese wouldn' drink water, water wouldn'out fire, fire wouldn' burn stick, stick wouldn' ban' peeg, vwhen I can get home to-night to cook my apple-dumplin'?" He meet up a kyat. "Do, kyat, ketch ra', rat wouldn' gnaw grease, grease wouldn' grease rope, rope wouldn' hang butcher, butcher wouldn' kill geese, geese wouldn' drink water, water wouldn' out fire, fire wouldn' burn stick, stick wouldn' ban' peeg, vwhen I can get home to-night to cook my apple-dumplin'?" Kyat say, "Vwhere de ra' dere?" An' de man say, "See de ra' dere." De kyat commence to ketch de ra', de ra' commence to gnaw de grease, de grease commence to grease de rope, de rope commence to hang de butcher, de butcher commence to kill de geese, de geese commence to drink de water, de water commence to out de fire, de fire commence to burn de stick, de stick commence to ban' de peeg, de peeg commence to walk fas', de man reach home.

E bo ben,
Dis story en'.

[1] Informant 9. Compare English, Jacobs I : IV. Comparative, Bolte u. Polívka, LXXII a, where additional comparative literature is given.

62. ROCK WITH BEARD.[1]

B'o' Rabbit was travellin', an' he come up to a rock had bear' (beard). An' he say, "Look at dis rock, got bear'!" Soon as he say dat, de rock take him up wi' de be' (bed) high. Now he sing out to de rock, "Don' carry me in de pon'! I will surely drown." (He knew dat he's a good swimmer.) "T'row me dere!" De rock take him up, t'row him in de pon'. An' after he get him in de pon', he say, "Dat's all right, I gone." He swim right across an' gone about his business. Now, he says, "I consider I could never ketch b'o' Boukee. I goin' kill him to-day." He gone an' he call b'o' Boukee. "Boukee, go come wi' me. You goin' to hear what pretty sing b'o' Rock can sing for you." Well, dey went. When Boukee get to dis rock, b'o' Rabbit say, "You say dat rock got bear'." B'o' Boukee was kind of a doubt. He wouldn' say so, he only say half way. So at las' he get b'o' Boukee to speak it. Say, "Yes, dis rock got bear'." De rock took up b'o' Boukee. When b'o' Boukee holler, "Carry me upon de rock!" b'o' Rabbit holler, "Carry him in de pon'!" B'o' Boukee holler again, "Carry me upon de rock!" B'o' Rabbit say den, "Carry him upon de rock, mash him up!" So he carry him upon de rock. An' he mash him up.

E bo ben,
My story en'.

63. FROM BAD TO WORSE.[2]

De little boy an' his moder were in de fiel'. An' when his moder was come in de fiel', he forgot an' lef' his tune-tune (concertina); an' he ax his moder to let him go back for his tune-tune, an' his moder tell him, "No." An' he wen' back. An' on his way he meet a big giant. De giant had two head, an' de giant say, "My leetle boy, good behin' an' good befo' ye." An' he went on, an' he meet a t'ree-head giant, an' he's goin' singin', —

"An' I play one tune-tune,
An' I play one day."

He meet a four-head giant, an' he say git up on his beeg toe an' play dat t'ing. An' he went on playin' it. An' he meet up with a five-head giant, an' say, "Get up on my big bellee an' play dat t'ing." Meet a seven-head giant. Say, "Get up on my beeg nose an' play dat t'ing." Meet a eight-head giant. Say, "Get up on my big forehead an' play dat t'ing." He meet up with a nine-head giant,

[1] Informant 12. Compare Jamaica, Pub. FLS 55 : XXXIV; Louisiana, MAFLS 2 : XIII, also App.; Sierra Leone, Cronise and Ward, 167–171.

[2] Informant 15. Compare Jamaica, Pub. FLS 55 : XXXII; Georgia, Harris 1 : XIX.

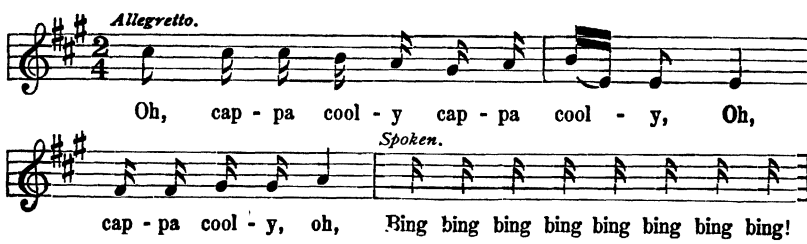
an' he say, "Get up on my beeg tongue an' play dat t'ing." He meet up with a ten-head giant. Say, "Get up on my beeg teeth an' play dat t'ing." An' den he swaller him.

64. THE PLUG.[1]

B'o' Baracoutee[2] an' b'o' White-Bud[3] went to a spree, an' b'o' White-Bud was sick, he got bad bellee, an' b'o' Baracoutee did know somet'ing good for it. He tell him, when he go to de spree, if he don' beat him dancin', he'll fix em. An' he say, "No, he wouldn' beat him. An' so he make a plug (operatin' medicine) for him, an' put it in him, an' bot' of 'em gone to de dance. Now, b'o' White-Bud could beat b'o' Baracoutee dancin', because b'o' White-Bud had two wing an' two leg. So when b'o' White-Bud an' b'o' Baracoutee gone out on de flo', all de girls were in love wi' b'o' White-Bud 'cause he was white an' good-lookin'. An' all de girls dance wi' him, an' not wi' b'o' Baracoutee, 'cause he jump up only on his tail, an' say, —

"Chuck, jug, jug, jug!"

B'o' White-Bud sail in t'rough de hall, singin', —



B'o' Baracoutee he get vex 'cause b'o' White-Bud could beat him dancin'. He get behin' b'o' White-Bud an' pull out de plug what he had in b'o' White-Bud, an' make b'o' White-Bud shame.[4] (All spout out all over de flo'.) He fly right out t'rough de window, an' de win' from his wing knock me right here to tell you dat little tale.[5]

65. BACK IN THE SAME HOLE.[6]

One day b'o' Frawg was passin' by. He met a stone on top of a snake about two feet long. B'o' Snake ax b'o' Frawg to relieve in

[1] Informant 30. [2] The great *barracuda*, a large voracious fish.

[3] Probably the snowy heron or white egret. The species have the character of ejecting their droppings at the moment of flight. [4] Jamaica, Pub. FLS 55 : XI.

[5] For plug-device compare Louisiana, MAFLS 2 : 112; Cape Verde Isls., Parsons MS.

[6] Informant 32. Compare Georgia, Harris 2 : XLVI; Dutch Guiana, JAFL 30 : 239; Angola, MAFLS 1 : XVIII; Basset, 182–183; Kaffir, Macdonald, 2 : 346–347; Kaffir, Kidd, 246; Hottentot, Bleek, 11–13; Schultze, 491; New Mexico, JAFL 27 : 139, 227; Oaxaca, JAFL 25 : 209; Brazil, H. H. Smith, 553; Mexico, JAFL 25 : 209–210. Comparative, Bolte u. Polívka, XCIX.

taking off dis stone off of him. B'o' Frawg did so. After b'o' Frawg take de stone off b'o' Snake, he was perishin' so long under de stone for somet'ing to eat, he want to eat de frawg. Frawg say, "Man, dat ain't right. I take de stone off you, you want to turn aroun' an' eat me." B'o' Frawg say, "Le' us go by de judge." Dey went by walkin', lookin' for some one to judge it. Dey buck up wid de sheep. Dey tol' de sheep how it happen. De sheep tol' him dat he couldn' judge it. He went up an' buck up to b'o' Hawk. He tol' b'o' Hawk how it happen. B'o' Hawk tol' him dat he couldn' judge it. B'o' Frawg say, "Let's go a little furder, den I may buck up wid some one who may judge it." Dey kep' on goin'. Dey buck up wid b'o' Cow. B'o' Frawg say to b'o' Cow, "You t'ink dis is right?" Say, "Ise goin' by. I met a big stone on de snake back. He ax me to take it off, an' I did so. After I finish, he turn aroun' an' want to eat me." B'o' Cow says, "I can't judge it here." Say, "Let us go back to de spot an' put it back. Le' me see how it been." B'o' Snake was quite agreeable to go back. When dey reach back to dis spot, b'o' Cow ax b'o' Snake to lay down how he been when b'o' Frawg take de stone off him. De snake lay down, an' 'pear stretch as he t'ought de cow was goin' to judge it in his behalf. De cow say to b'o' Frawg, "Put dat stone back on b'o' Snake an' le' me see how it ben." B'o' Frawg did so. B'o' Cow say, "Leave him dere now. Le' me see how he can manage." Dat's de reason why you see snake like to be in de wall to-day. Dat's de reason any frawg dey see dey eat um.

66. FISHING ON SUNDAY.[1]

Once upon a time dere was a man who used to go fishin' ev'ry Sunday. Now, dis Sunday mo' dan all, when he caught fish, he foun' dat devil was in de boat. De devil said to de man, "Le' me an' you do de fishin' togeder." De man say, "Yes." Dey started fishinin'. Dey caught plenty little small fishes, but de man ketch big fish. Now, when time for dem to come asho', de man share all de small fishes, an' was just goin' to share de big one. De devil said to de man, "Don' cut um, don' split um, but share um." De man say, "I dont know how you mean by 'don' cut um, don' split um, but share um.'" De man started splittin' de fish. Devil say to de man, "I tell you don' cut de fish, don' split it, but share um." Man start off a-runnin'. De devil wait until de man reach jock to his house. De devil take his bill-hook an' bring de man back. De man commence cuttin' de fish in half. De devil say, "Don' cut um, don' split um, but share um." De man star' a-runnin' again. De devil wait until de man reach to his house, an' bring de man back, an' tol'

[1] Informant 9.

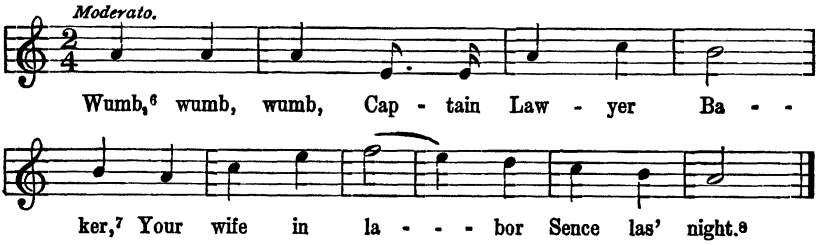
de man to share de fish. De man say, "I can't share de fish." An' de devil say, "I goin' to share you." An' de devil swaller de man.

E bo ben,
My story en'.

67. SHE SENDS FOR HER HUSBAND.[1]

Once 'twas a time, a very good time,
Monkey chew tobacco an' spit white lime.

Dis was a woman. She was in fam'ly way,[2] an' her husban' gone. An' when he gone, he get married over dere. De woman call[3] b'o' Wood-Dove, an' he (she) say, "B'o' Wood-Dove, if I sen' you to call my husban', what you would say?" Say, "Hoom, hoom!" Woman say, "You won' do."[4] Call Parakeet, say, "B'o' Parakeet, if I sen' you to call my husban', what you would say?" Say, "Tweet, tweet, tweet!" Woman say, "You won' do." Come a lovin'-bird now which you call hummin'-bird.[5] Say, "If I sen' you to call my husban', what you would say?" Say, —



[1] Informant 17. This tale was universally known. It was repeated to me more often than any other; and when I asked one of my crew one day which "ol' storee" he believed was most often told, this was the tale he cited. Compare Georgia, JAS 13 : 57–58.

[2] Or, "She improve wid a babe."

[3] For this trying of various creatures as messengers, compare Jamaica, Pub. FLS 55: XXVII; Jamaica, Milne-Home, 73–77; Fjort, Dennett, XXVII; Kaffir, Theal, 63–66; Basuto, Jacottet, 188; and for a close parallel to the Bahama tale, a tale in my Cape Verde Islands collection, in which a man tries out several birds, and finally sends a swan to tell the wife he has quarrelled with that he is dead.

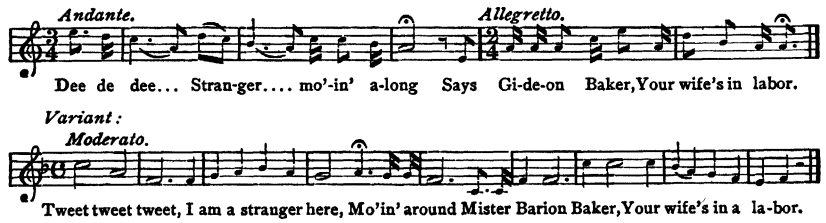
[4] Notice the same phrase as in the Jamaican tale.

[5] In variants these messengers are blackbird, gawlding, hog, pigeon, frog, snake, peacock.

[6] *Variant:* Wung. (New Providence.)

[7] In variants the title and name are Mr. Lawyer Baker, Mr. Barian Baker, Lawyer Gideon Baker, Mr. Allywye.

[8] *Variant:*



Say, "You will do." B'o' Hummin'-Bird start off. When he get to de firs' settlement, he say, —

"Wumb, wumb, wumb,
Captain Lawyer Baker,
Your wife in labor
Sence las' night."

"How long Captain Lawyer Baker pass here?" — "Jus' five weeks ago."[1] He start off again.

"Wumb, wumb, wumb,
Captain Lawyer Baker,
Your wife in labor
Sence las' night."

"How long Captain Lawyer Baker pass here?" — "Jus' two weeks ago."

"Wumb, wumb, wumb,
Captain Lawyer Baker,
Your wife in labor
Sence las' night."

Dey was dancin'. An' when de bird sing, he say, "I hear some one call my name." He say, "Sing again." An' de bird did sing. An' he was dancin' wid his bride. An' he say, "If a man married an' have chilrun, an' got anoder woman an' love her, what mus' I do?" Dey says, "Go." He gone.[2] De chil' what he gwoin' to call Jack he have chilrun beeg enough to tell me dat little storee.[3]

[1] *Variant:* Six months, three months, two months. Properly told, the bird should repeat his song, I infer, for each month or week.

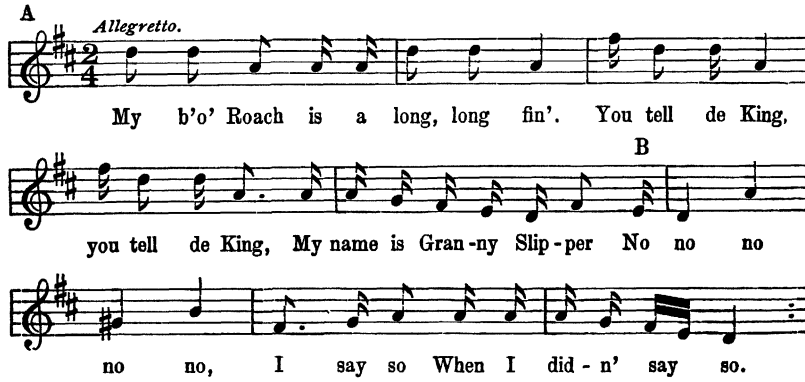
[2] *Variant:* Blackbird carries him home on his back (New Providence). Hummin'-bird perches first on his beaver and sings, then Baker returns home on his horse's tail (Andros). In this the husband is only a few miles away at his printing-office, having had no love-affair with another. Where the peacock is the messenger, just as the husband reaches home, the child is born, and the mother gives the peacock a five-dollar gold-piece. "Whenever you meet a peacock, he got one roun' gol' right to de tail" (Andros). In the Jamaican tale, pea-fowl is the chosen creature, and he is rewarded too with gold. "From that Pea-fowl cover all over with gold."

[3] *Variant:* "I was one side peepin' at de do'; an' as I peep, he [the peacock] slap me one pie' [piece] to slap me right here to tell you dat little lie." "An' I said, 'Mrs. Lawyer Baker, foreget to give dat poor little bird his richness for dat trouble dat he been into.' An' I an' de bird were great frien's. An' he said to me, 'Come on, my frien', an' have a part of what I got!' An' I an' him went on a journey. We went out huntin' once, an' we lost de sight of each other, an' from dat day we haven't seen one another since." (New Providence.)

68. GUESSING A NAME.[1]

I.[2]

Dis day de king was tryin' to fin' out dis bird name, an' dis bird didn' want de king to know. De king gone an' ax; an' after de king ax, b'o' Crab tell him he name. After dis bird come back, de king call him Granny Slipper. So after de king call him Granny Slipper, he ben tryin' to fin' out who tell de king he name. He gone to b'o' Roach, an' he ax b'o' Roach if he what tell de king he name. B'o' Roach say, "Dun' know." He don' know he name. He ax b'o' Lizard if he know he name. Lizard tell him he dun' know he name. He went to b'o' Frawg. B'o' Frawg tell him he don' know he name. So he gone up to b'o' Crab. He ax b'o' Crab. B'o' Crab tell him yes, he say (words and music below, as far as B).



Roach sing (words and music above, from B to end).

When b'o' Granny-Slipper make fo' b'o' Crab, he run in de hole. Dat day b'o' Granny-Slipper went up on one jumbo limber tree side er a hole. When b'o' Crab comin' out to go his way, b'o' Granny-Slipper take de stick an' break up his back. Fem dat day to dis b'o' Crab is runnin' to his hole till now.

II.[3]

Once 'pun a time, a very good time and a very bad time,
Monkey chew tobacco and he spit white lime.

One day Jack was walking along. He saw an old woman coming up to him. She said, "Morning, me son!" Jack say, "Morning, ma'am!" She say, "Me son, va you dere gwine?" Jack say, "I no dere gwine no vere, ma'am." Old woman say, "Come go home vid me,

[1] For name-guessing see Nigeria, Dayrell, XXII; Angola, MAFLS 1 : XIV; Fjort, Dennett, IV.

[2] Informant 32. Compare Jamaica, P. C. Smith, 14–16.

[3] Written by informant 15.

den!" Jack went home with her. She told Jack she love him so much, and she would like him to stay with her, but he must tell her what is her name before night, otherwise she would kill and eat him. Jack got frighten' and start to run. The old woman did not say any more then. She knew Jack couldn't find his way from her home. Jack rambled in the woods, going from this old woman house. Jack came to a cat. Jack sing out, —

> "Cat-ee cat-ee cat-ee cat-ee cat-ee cat-ee,
> Can tell me w'a' dar old ooman name?"

Cat say, "No." He met Bur Dog.

> "Dog-ee dog-ee dog-ee dog-ee dog-ee dog-ee,
> Can you, can you, tell me w'a' dar old ooman name?"

Dog say, "No." He saw Bur Crab. He sing out, —

> "Crab-ee crab-ee crab-ee crab-ee crab-ee crab-ee,
> Can you tell me w'a' dar old ooman name?"

Crab say, "E name ol' aun' Sally Bunch en aun' Crow." Jack was glad. He went back to the old woman home. Old woman say, "Jack, night comin'. You must tell me what I name; if not, I will eat you to-night." Jack say, "You name ol' aun' Sally Bunch en aun' Crow." Hoo! the old woman flew away, away, where she was so vex and surprise, she never ask Jack who told him, but went right to Cat and ask Cat. She say, singing the same as Jack did, —

> "Cat-ee cat-ee cat-ee cat-ee cat-ee cat-ee,
> You tell Jack, sah, I name ol' aun' Sally Bunch en aun' Crow?"

Cat say, "No." She went to Dog, and ask him, singing the same as Jack did. Bur Dog say, "No." She say, "Well, who tell dar boy my name?" She saw Bur Crab. She ask him, —

> "Crab-ee crab-ee crab-ee crab-ee crab-ee crab-ee,
> You tell Jack, sah, I name ol' aun' Sally Bunch eun an' Crow?"

Crab say, "Damn it! yes, an' what an it?" The old woman would kill any one she knew did tell Jack her name, but Bur Crab had confidence she couldn't catch him. So Crab went in his hole kuludung. When the old woman went back, Jack was gone back to his home. The old woman couldn't do no good now, for her secrets was known by Bur Crab.

Ben Billy ben,
Story end.

III.[1]

Dis was a woman name Koolimasunder-Double-You-Diamon-Paw. Dis woman was workin' in Koolimasunder-Double-You-Diamon-Paw. Ev'ry evenin' he come home, he ax de woman wha' she pay. De woman say, "I won' pay yer till you call me name." Till one day dis woman husban' tu'n a baby. Koolimasunder-Double-You-Diamon-Paw said, "Mis Spider,[2] clean de baby." De baby eat him. De woman came home dat nex' evenin' an' said, "Auntie, you better pay me." De woman said, "If you can't call Auntie name, I wouldn' pay you." — "Den, Koolimasunder-Double-You-Diamon-Paw, you better pay me." An' dis woman quit dat countree. An' all she money was belongin' to dis woman.

IV.[3]

Once was a time, and a very good time,
Monkey chew tobacco and spit white lime.

This was b'o' Boukee and b'o' Rabbit and b'o' Elephant. One day they all was hungry, and they said to each other, "Let us go out walking and change our name! and when we come home, if we mother don't call our name, we will kill them and eat." They all start to come home. They meet to b'o' Boukee mother first. They start to sing, —

"B'o' Boukee the name of Tite Rebanjor, Tite Rebanjor, Tite Rebanjor."

He said, "Ma, what I name?" She said, "Son, you name Tite Rebanjor." He said, "No." He kill, and they all eat him (her). When they done, they all start. Gone to b'o' Elephant ma house. He said, "Ma, we change we name to-day. What I name?" She said, "Son, I only know you name b'o' Elephant." He begin to sing, —

"B'o' Elephant the name of Ebeseferoar, Ebeseferoar, Ebeseferoar."

She said, "I don't know no more name bu' the one I gave you." And they all kill him (her). And while they was eating, b'o' Rabbit start to puke, and they send him out. They say, "Man, you see people eating good food, and you puking. Go and hide till we done." He

[1] Informant 13. Compare Scotch, Chambers, 72 *et seq.* (Whippity Storie); comparative, Bolte u. Polívka, LV. The tale of "Rumpel Steal Skin" was told me, and told quite fully, by John Eve. He had read it.

[2] There is something missing here to make the introduction of Spider intelligible, as well as the subsequent success in guessing (cf. Jamaica, Pub. FLS 55 : II, in which Annancy figures).

[3] Written by informant 10. Compare Jamaica, FLR 3 (pt. 1) : 53–54; Jamaica, P. C. Smith, 51–54; Cape Verde Isls., Parsons MS.

gone home to him ma, and told him (her), "We change we name to-day. I name Ginecornnero." She said what he said, "Ginecornnero." And he gone back to the house where the other two boys was. He said, "Come, man, let we go now!" They all start singing, —

"B'o' Rabbit the name of Ginecornnero, Ginecornnero, Ginecornnero."

When they reach, he said, "Ma, I change my name to-day. What I name?" She said, "Child, you name Ginecornnero." And the other two cry till they die.

E bo ben,
That story is end.

Bunday.

V.[1]

Once was a time and a very good time.

This was be king, and he had a daughter; and he said if anybody could find out his (her) name, they could marry to him (her). All kind of people come to find out his (her) name. None couldn't find out his (her) name. This day the girl the two servant went to wash some clo'es. These girls went off and leave the clo'es in the tub. Jack had one little pet dog. The dog went and play in it. The servant said, "Nenewer, Nenewer, come, man, come here, look, this dog playing in the clo'es." The dog ran off with the name to Jack, and tol' Jack what's the girl name. She name Nenewer. And the next day Jack went to the king house, and step in and said he come for his wife. The king said, "If you could find out his (her) name, you could marry to him (her)." Jack said, "She name Nenewer." The king told Jack, "Yes, you can marry." And Jack went right up and kiss him (her). All the rest of the boys run and cry and faint away. And Jack and his wife live in peace and die in peace, and bury in a pot of candle-grease.

Bunday.

69. REFUGEES IN THE ROOF.

I.[2]

Boukee was married, an' his wife was sick. An' he went to his fader-in-law, sayin', "Good-mornin', fader-in-law!" Fader-in-law sayin', "Good-mornin', son-in-law!" Sayin', "How is your wife dis mornin'?" — "Fader-in-law, she is feelin' pretty bad dis mornin'," he said. "Will you please ter give her a little buck, buck?" His

[1] Written by informant 10.

[2] Informant 46. Compare Bahamas, MAFLS 3 : V; Jamaica, Pub. FLS 55 : IX; Jamaica, Milne-Home, 40–41; Jamaica, P. C. Smith, 69–70; Jamaica, JAFL 9 : 127, 286–287; South Carolina, Christensen, 30–35; Sierra Leone, Cronise and Ward, 224–226.

fader-in-law sen' him in de pasture, an' he took out one of de sheeps an' carried home. An' nex' day he went back again, sayin', "Good-mornin', fader-in-law!" — "Good-mornin', son-in-law! How is de wife dis mornin'?" — "Fader-in-law, she feelin' pretty bad dis mornin'." His fader-in-law had a little lion in de pasture. Boukee went an' he took out de lion, an' he t'rew a rope around her neck. On de way de lion 'mencin' growin' bigger. An' when he look roun' again, de lion was full size. De lion 'menced chase him. An' den he dropped de rope, an' he run home to his wife, sayin', "My wife, shut de do' an', my wife, go to de roof of de house, you an' de chillun." As she get in de house an' went to de roof of de house, de lion jump in behin' her. De wife hollered, "Husban', I'm tired." Boukee said, "I'm not your husban'. See your husban' down dere." An' she dropped, an' de lion eated her. De chillun cried, "Fader, I'm tired." An' dey dropped, an' de lion eated them.[1] Boukee said, "De best way for you to ketch me is to go out in de yard an' get a kit of dust an' put it down dere." Den, when he put it down, Boukee dropped inside of de ashes, an' de ashes blinded de lion.[2] An' de lion dead. Boukee skinned de lion an' eat it. As I was passin' by, I said, "Boukee, youse a crazy man."

II.[3]

There was a time when monkey chew tobacco and spit white lime,
And cockroach keep up the high and low time.

Now, one day more than all, Bul Rabbit want to be engage to a certain man daught', and so he did. In a month time he get marry. His father-in-law had plenty cows, sheep, goats, and so on. When he want some fresh, he goes to his father-in-law and ask him for a little kid. So he would send him to the pasture. Rabbit say, "Now is my chance, I will get a cow instead of a kid." So he take a cow. Until one day the father-in-law begin to mist his cows. Rabbit say it may be Nancy or Bul Boukee. So the old man fix some sort of tricks to catch the thief. Bul Rabbit not known what happen. That is to say, that the old man fix to catch the thief. He went again to his father-in-law and tell him that his wife (which is the old man daught') is very sick and need some fresh. He send him to the pasture for a kid again, having no belief that it was and is Rabbit who was stealing his

[1] Properly told, the children drop first, the wife last. The order was thus given me on Andros Island. See, too, Bahamas, MAFLS 3 : V; Jamaica, Pub. FLS 55 : IX.

[2] For blinding the watcher, besides the Jamaica tale, compare Georgia, Jones, XLIII; Louisiana, MAFLS 2 : 115; North Carolina, JAFL 30 : 168; Hausa, Rattray, 1 : 180–182; Brazil, H. H. Smith, 549; Brazil, Hartt, 30. For dropping into ashes and hiding in them, see Cape Verde Isls., Parsons MS.

[3] Written by informant 31.

cows. Rabbit caught one of the biggest and fattest cow, but this time the cow was not so tame. Rabbit coax it to come along, but it would not. Suddenly a lion jump out of the cow and make towards Bul Rabbit. Away goes Rabbit fast as he can, and the lion running behind him. As he get near at home, he couldn't wait until he get to tell what happen, so he sing out in a loud voice, "Wife and chillen, get up in the t'atch, for lion coming, lion coming!" When he get home, he sprang for the roof. All his family was there. Shortly they all get tired, so they fall down one by one till all was gone, and leave him alone. Lion and ten tiger still remain in the house waiting, till he fall. Rabbit said to himself, "Now I will have to out-scheme these people." So he begin saying to the lion and tiger, "I can kill one hundred men, what you think of ten? Man fat on his beard, what you think of his belly?" Lion and tiger listen, and say to themself, "If this man can kill one hundred, we better go and leave him alone." Rabbit say the same word again. The tiger leave on that. Lion would not. So he t'ought of another plan to out-scheme Lion. He told Lion to get one hundred barrel ashes, and that he must turn all in one spot, and he must stand in the middle of the heap, and when he fall, his flesh would season to a nice taste. Lion believe it. So he went and get the one hundred barrel ashes and stand up in the middle. Rabbit say, "Lion, look out! I am going to fall." So he did; and as he fall, he tosst himself about, and make a regular to-do in the ashes, and almost strangle Lion to death, give him cough and blind him. And as Lion trying to see and coughing, away went Rabbit and get clear of Lion. So one can still see how wise Rabbit was in all his plan.

Be O ben,
My story is end.

And if think not so, ask the captain of the long-boat crew, and he will tell you better than I.

70. DANCING AT THE WELL.

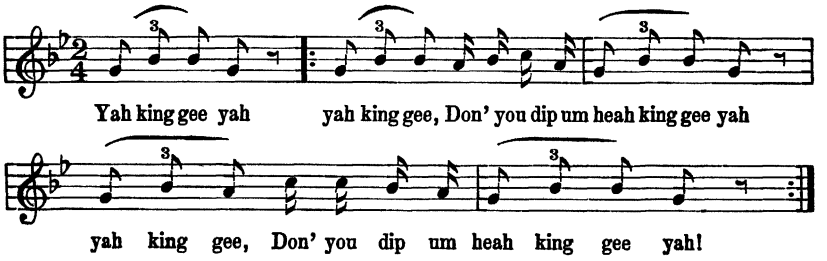
I.[1]

Once upon a time, a werry good time,
Cockero jump from bank to bank,
An' t'in quarter never touch water.

Dis was b'o' Rabby. He married. He had two wife. Ev'ry day go in de fiel', he often miss he t'ings out de fiel'. Dis day when he gone in de fiel' he meet b'o' Boukee dere. He ax b'o' Boukee

[1] Informant 10. Compare Bahamas, MAFLS 3 : XXV; Jamaica, Dasent, App. ("The Dancing Gang"); Vei, Basset, 177; Kabyles, Rivière, 91–92.

what he doin' dere. He say de queen sent him dere. De queen sent for b'o' Boukee. He gone to de queen house. Ven b'o' Boukee get dere tell was b'o' Frawg. Ven he sen' for b'o' Frawg, couldn' fin' b'o' Frawg. B'o' Frawg hide in de well. B'o' Boukee tell him b'o' Frawg in de well. So he sen' all his soldiers down in de well for b'o' Frawg. So de soldiers eat de food befo' dey went. So when dey went in de well, b'o' Frawg had his fiddle in de well. B'o' Frawg started to playin', —



He keep on singin' till all de people get so t'irsty, dey started droppin' down one by one to de well, till all dead. De king himself come to de well. When he come, he meet all his soldiers drop down dead. B'o' Frawg sing, —

"Yah king gee yah yah king gee,
Don' you dip um heah king gee yah yah king gee,
Don' you dip um heah king gee yah!"

De king started dancin' till he drop down dead.[1] De king daughter come. B'o' Frawg still playin' in de well. After b'o' Frawg see dat was de king daughter, he come out an' he take de daughter an' married to him. An' dey went home.

An' dey live in peace an' die in peace,
An' bury in a pot o' candle-grease.

Bundee.

II.[2]

Once dere was an ol' ladee, an' de husban' had a row. So after de ol' gen'mun went out to work, de ol' ladee sent his daughter to bring a lot of pepper, so she could put it in his food. So she groun' up a bowlful an' put it in his food. When he come an' he start to eat, de pepper choke him. An' dere was no water dere; an' he said to his daughter, "Run to de well an' bring some water." As his daughter went to de well an' dipped de bucket, de frawg say, —

[1] For dancing to death compare Jamaica, Pub. FLS 55 : XVI.

[2] Informant 4.

"Ain't I tell yer don' dip 'em here,
Tim a yerry yerry?"

So dat one kick off into fits. Stay so long, he sen' de oder one. Oder one when she dip de bucket, de frawg say de same t'ing, —

"Ain't I tell yer don' dip em here,
Tim a yerry yerry?"

Stay so long, she didn' come. De ol' man sen' de ol' woman. When de ol' woman dipped de bucket, de frawg say, —

"Ain't I tell yer don' dip em here,
Tim a yerry yerry?"

De ol' woman stay so long, de ol' man went to de well himself to beat de ol' woman. As dey start to fight, de rock de ol' woman t'row at de ol' man knocked him at de side of de jaw, an' hit me square here, an' cause me to tell you dat storee.

III.[1]

Dis was a woman had a husban'. Dese people bile grits. Dis man not satisfied. He wan' mo' pepper. He had t'ree gal chil' an' four boy chil'. Dis day de ol' man gone in town, come across good meat. Bring him home to de woman. Say, "Ain't got no pepper." Woman gone all de neighbors to get pepper. Put in de pepper. De ol' man eat. "My wife get water." Sen' de oldes' daughter to de well. De king in de well say, "Don' you dip um." Commence to dance. Sen' an oder chil'.

"Don' you dip em girl,
Keng ge yah."

Wife go. De ol' man star'. He dance into de well.[2]

[1] Informant II, who, we recall, is accounted a "Congo." An animal version of this tale was given me by an Andros Islander whose father was a Congo; and Mr. Forsythe told me the tale had been told him by a Congo in Andros half a century ago. In Mr. Forsythe's version it is Elephant, the king of the beasts, who sends the creatures to the well where Rabby has hidden himself with his fiddle. — In another fragment I got, b'o' Boukee, b'o' Sheep, b'o' Cow, b'o' Mule, b'o' Wolf, b'o' Goat, and b'o' Joe figure as messengers. B'o' Bamakansa (?) sends them. (Rum Cay visitor to Andros.)

[2] *Variant:* "Dey dance till deir knee come off." It is "a banjer knockin'." (Exuma visitor to Andros.)

71. PLAYING POISONED.

I.[1]

Once was a time, was a wery good time,
Monkey chew terbacker an' spit white lime.

In olden days people used to take white lime for number one flour, an' dey take sifter te tote water.

Rabby an' b'o' Partri' went out in de boat. Now, b'o' Rabby tell his wife, say, "I gwoin' fishin'." Say, "When you t'ink I come," say, "you mus' come on de bay." Dey gone out. When he (she) t'ink b'o' Rabby come, he (she) come. He (she) say, "Mornin', b'o' Rabby! — Mornin', b'o' Partrdge!" Say, "I am to ax you if you ketch any fish, gi' me a little piece." B'o' Rabby say, "You see ve ain't ketch none." Say, "Boat here, water glass here." B'o' Partri' say, "I gi' yer." B'o' Partri' say, "Yes, man, gi' a piece." B'o' Partr' gi' him (her) de fish. She gone. She comin' right back again, but she curl herself anew like a dif'ren' woman. Say, "Mornin', b'o' Rabby an' b'o' Patri'!" B'o' Rabby he vex, but he know dat he wife. B'o' Partri' say again, "B'o' Rabby, gi' de woman de fish." Dey lef' one little scorch.[2] B'o' Partri' say, "Yabby, won'tcher sit down?" Say, "Ketch fire!" Say, "Scorch dis ketch of fish what's lef'!" When de fire was on ketch, put de piece of fish in de fire. Ven b'o' Partri' tas' de piece of fish, b'o' Partri' lay stiff, play dead. B'o' Rabby gets scared. He done holler for his wife now to bring all of dem fish back. "My wife! Bring dem fish back here! Yer comin'?" — "Yes," he said, "comin'." — "If you let any of my chillun eat any of dat fish, it will kill my chillun, an' I will kill you dead when I come." Say, "Yes, b'o' Rabby," say, "Yes, Ise comin'." Ven de woman bring de fish, t'row de fish down, b'o' Partri' get it. Say, "All we is man, an' all got wife."[3] Say, "Lev we share de fish."

Be be o en,
Dat story is ended.

II.[4]

Now I shall begin my story.

Once upon a time was a very good time,
When monkey chew tobacco and spit white lime.

Once Bur Bookee and Bur Patrick had a cow. Now Bur Bookee said, "Man, let us kill the cow!" Anyhow, they killed the cow.

[1] Informant 16. Compare Georgia, Jones, VIII; Georgia, Harris 2 : L; Georgia, Harris 3 : VII; South Carolina, Christensen, 104–107.

[2] A fish being cured is cut into strips. The strip is called "scorch."

[3] Compare Kaffir saying, "We are all bridegrooms," addressed to one not readily sharing food (Theal, 225–226).

[4] Written by informant 41.

Now, Bur Bookee had put up his wife to come and beg the cow. Little while after the cow was killed, Bur Bookee's wife came and said, "Mr. Bur Bookee, please, sir, give me piece of beef." He played like he was vex, and said, "Go ask Bur Patrick." Bur Patrick said, "Give her piece." And Bur Bookee gave her quarter. She went a little while, and came back big, stuffed up with rag, and her face was black as tar. "Mr. Bur Bookee, do please, sir, give me a piece of beef." Bur Bookee started to curse and swear. "These old dog-face people, who, as soon as man kill a cow, they come! You better go to Bur Patrick." Bur Patrick say, "Give her piece." And he gave her half. The woman came back again, red this time, and walked like she is cripple. She said, "Do, Mr. Bur Bookee, please, sir, give me piece of beef. I almost died last night for piece." Bur Bookee said, "Now, let me tell you one thing, you ugly, red chimpanzee, you! if you come back here again, I will butt you down to the ground." And he gave her another quarter. Bur Bookee said, "Now, this is all we got. Just mind them people give way all the meat." Bur Patrick said, "All right, share that quarter you have left." Now, while Bur Bookee was sharing the beef, Bur Patrick had the heart and liver on the fire boiling. Now, Bur Bookee was so long sharing the beef, before the heart and liver was done, Bur Patrick said, "Bur Bookee, my son, I going taste this thing first." Bur Patrick knew all about Bur Bookee and his wife scheme. So Bur Patrick put some of the thing in his mouth. As soon as it touched his mouth, he fell down and vollowed on the ground. Bur Bookee said, "Man, wast matter?" Bur Patrick say, "Man, poison, you better throw away that meat." Then Bur Patrick held in his breath. Then Bur Bookee got frighten' and ran out, crying, "Oh! My wife! Oh! My wife!" His wife didn' hear. He cried again, "Oh! My wife, wife, you can't hear! Oh, bring that cow-meat! Bur Patrick is dead. That old cow is poison." And they brought every bit of the meat and went running. Then Bur Patrick got up, finished eating the thing, and went sold the cow-meat and got ten pounds for it. And he never saw Bur Bookee and his wife any more.

If you think it ain't true,
Ask the captain of the long-boat crew.

72. RABBIT AND FROG GO FISHING.[1]

Dis was b'o' Frawg an' b'o' Rabby goin' out in de boat.

An' b'o' Frawg wife come sooner that mornin', an' say, "B'o' Rabby, you are goin' in dat boat. Please carry b'o' Frawg wi' yer." B'o' Rabby say, "All right, but I hear he does holler when rain comin'." B'o' Frawg say, "No, man, dat ain't true." So all two of them gone

[1] Informant 17.

out in de boat. An' when Bull-Frawg see one squall, he looked to de east, Bull-Frawg say, "Cranch!" An' b'o' Rabby say, "Min' b'o' Frawg, I hear yer." B'o' Frawg say, "No man." An' when de rain started droppin', b'o' Rabby hear Bull-Frawg started cryin'. An' he shoved him overboard. B'o' Bull-Frawg swim asho'. When b'o' Rabby come asho', de firs' man he met was b'o' Bull-Frawg.[1] He ax fer bread. An' I say, "B'o' Rabby, you ought not do b'o' Frawg so." B'o' Rabby gi' me one slap. He slap me jock heah.

An' as he slap I dart,
Cause me an' him to part.

73. THE DINNER-PARTY.[2]

Once 'pun a time, a very good time and a very bad time,
Monkey chew tobacco, spit white lime.

Bur Cat an' Bur Dog an' Bur Rat were invited to a very grand dinner. They went an' dress. Bur Dog tol' Bur Cat, "Mind you manners, for goodness' sake, you know how you stan'." Cat say, "Meow!" which mean no fear. When they got to the house, the two gentlemens took their seats. The ladies was so please to see them, they begin to crack jokes. Somebody said, "Bur Rat does' put in his appearance yet." At the instant Bur Rat came to the door. Bur Cat was smiling with his eyes half shut, for he saw lots of butter on the table. But when he look 'round an' saw Bur Rat, "G. H." he said, an' jump on the rat. Bur Dog got so shame, he started to scold Bur Cat. But Bur Cat never care for much you say, an' I say with Bur Dog. So flew up a tree holding Bur Rat in his mouth. Bur Dog to the tree-root say, "Bur Cat, what I told you?" Bur Cat with Bur Rat trembling his mustache in the tree, with Bur Rat in his mouth for fear he lose hold of him, for he was scared of Bur Dog. The tree was about five feet 'round the root, an' about ten feet before you get to the limbs. Bur Dog so vex', try to shake the tree with his teeth, break out some o' his front teeth. He stops an' show Bur Cat his eye-teeth, an' said, "Be damn, you got your dinner, an' I got none." When Bur Dog went back, the grand dinner-party was over, the door was shut.

Billy Ben,
My story end.

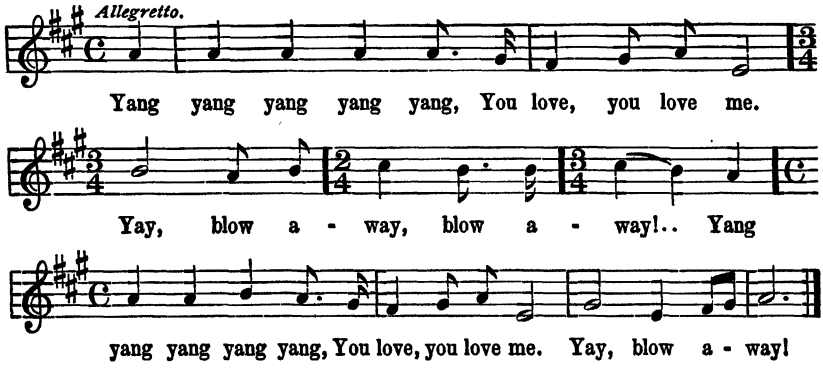
[1] Bull-Frog was so disguised, Rabbit didn't recognize him.

[2] Written by informant 15. Compare Bahamas, MAFLS 3 : XXIV; Angola, MAFLS 1 : XXXIII.

74. THE PREDATORY EAGLE.[1]

Once 'twas a time, a wery good time,
Monkey chew terbacker an' spit white lime,
Cockero' jump from bank to bank,
An' keep up a high low time.

This day this was a city. A eagle lived in dat city. Destroy all de people cattles. Dis day up in de east saw de darkness. When dey look, 'twas an heagle. De whole worl' was dark. When he come, he lights on de wall to look for beas'es.



De people say, "What shall I do ter kill dis beas'?" Dey gettin' up a lot of mans. An' ev'ry one take de gun. Stan' by fe de nex' day w'en he come. De nex' day to de nort' dey hear a singin': —

"Yang yang yang yang yang,
You love, you love me.
Yay, blow away, blow away!
Yang yang yang yang yang,
You love, you love me.
Yay, blow away!"

Ven he light, all de mans was ready wi' deir guns, an' shot him.

E bo ben,

If you don' believe me, go an' ax de sa' boat Respec' cap'en, an' he will tell you better'n me.

75. THE LARD GIRL.[2]

Once was a time, a wery good time,
Monkey chew terbacker an' spit white lime.

Dis was a woman. She had a daughter. Her daughter was a lar(d) girl. Two boys used to come dere named Tom and Willium. Now,

[1] Informant 16. Compare Jamaica, Pub. FLS 55 : XVII.

[2] Informant 9. Compare Louisiana, MAFLS 2 : 119–120; Hausa, Tremearne, 192.

dis day more'n all, de woman was busy cookin' for dese two boys. She forgot all about her lar' daughter. De girl started singin' while de woman was in de kitchen cookin'.

"Mommer, come wash my skin,
Mommer, come wash my skin!
Move off, Tom! move off, Willium!
Till my mamma done wash my skin."

De girl started meltin'. She melt from her head down to her shoulder.

"Mommer, come wash my skin,
Mommer, come wash my skin!
Move off, Tom! move off, Willium!
Till my mamma done wash my skin."

Started meltin' again. She melted from her shoulder down to her waist. Started singin' again, —

"Mommer, come wash my skin,
Mommer, come wash my skin!
Move off, Tom! move off, Willium!
Till my mamma done wash my skin."

Melted from her waist down to her knee. All dat time de woman was in de kitchen cookin', while her daughter was meltin'. De girl singin' again, —

"Mommer, come wash my skin,
Mommer, come wash my skin!
Move off, Tom! move off, Willium!
Till my mamma done wash my skin."

She melt from her knee down to her foot. When de woman did ketch herself, an' say, "O my lar' daughter! O my lar' baby!" She forgot all about her daughter. When she did gwoin in de house, she only meet a pile of lar', but no one. Tom an' Willium was gone.

E bo ben,
My story en'.

76. MADDY GLASSKER.[1]

Once upon a time was a good old time,
Monkey chew tobacco and spit white lime,
Cockeroach keep time, knock the big drum bum! bum!

Jack went out fishing one day, and he had very bad luck. He went from drop to drop, and could not catch any fish. Last of all he went to a drop where he hook a fine yellow-tail. He pull it up to the

[1] Written by informant 24.

boat; and as he went to lift the fish in the boat, it drop off the hook. Jack never stand, he pitch overboard behind it. The yellow-tail went, Jack behind. Jack dive until when he blow, he blow on a strange little island. Jack was there all day till he began to get hungry. Jack stood up, and said, "Ah, well! if I was home, I would have had somewhere to go." He heard a voice behind him: "Mr. Jack, there's a house behind you." As he turn round and look, he saw a fine three-story house. He went to the house; but now it was late, and the house began to get dark: so Jack said, "Ah, well! if I was home, I would have had light." The voice said, "Mr. Jack, there's a lamp on the table." Jack went and found the lamp and candle and matches. As he light the lamp, he said, "Ah, well! if I was home, I would have had something to eat." The voice said, "Mr. Jack, your dinner is on the table." Jack went and found his dinner, and sat down and eat. When he was finish', he said, "Ah, well! if I was home, I would have had a bed to sleep in." The voice said, "Mr. Jack, there's a bed in the room." And so Jack went to bed. Next morning Jack said, "Ah, well! if I was home, I would have had breakfast." The voice said, "Mr. Jack, your breakfast is on the table." So Jack went and get his breakfast. In the evening Jack said the same thing, and he continue to say the same thing for seven days. This night more than all, his mother come to him in a dream, and told him if he wanted to see who it is that prepare him the house and supporting him, he must set the clock to alarm at twelve o'clock; and when the clock alarm, he must rise up and light a candle, and he will see. So Jack did so, and twelve o'clock the clock alarmed, Jack jump up and light the candle, an' when he look in the bed, he saw a woman. She was the prettiest woman that eyes ever behold, and she had written across her breast in golden letters, "Maddy Glassker the glory of the world." Jack could not stop looking till a little of the melted candle drop on her. Then she jump up and said to Jack, "Well, Mr. Jack, since you is Mr. Jack and I am Maddy Glassker, the glory of the world, I am gone at the word." She and the house, with all that was in it, flash out of sight like lightning, making a great noise. And Jack was left alone on the rock again. So Jack remember his fine yellow-tail that he brought up to the boat, and the pretty woman that use to sleep in his bed; and while he thought of all this, he got so sad that his countenance I could not bear to see; so I turn myself round with a very brisk turn, only my turn was too brisk, for I could not stop myself until I buck up here to tell you this story; and if you don't believe it, you can ask . . .

Bo be ben,
My story is end.

77. THE PRINCESS WHO WOULD NOT LAUGH.[1]

Once was a time the king made a law, say, who could make his daughter laugh will marry to her. Everybody gone. Everybody try. All them high rich majoritchers gone. They could not make her laugh. Now, this was a mangy, dirty, little, raggy boy name Jack. Went to his mother an' say, "Mama, let me go!" — "No, where you little stinking, nasty, dirty thing like you going, stinking up people? No, you ain't going nowhere. I don't know what may happen." He gone. The first thing he pick up was a duck; the next, a hoop; the next thing, a bunk; the next thing, a lump. He went. When he get, he said, "Good-morning!" She never breathe. He said, "You look very hot this morning." She said, "I hot so till I could roast a duck." [2] — "There's a duck." — "The duck may fly." — "Here's a hoop." — "The hoop it b'eak." — "Here's a bunk." She bunk it up. "Here's a lump of stool." She laugh so hard, the laugh knock me here to tell you this. If you don't believe me, go to the captain of the long-boat crew, an' he will tell you better.

They lived in peace an' died in peace,
An' they bury in the spot of a candle-grease.

78. THE SILLIES.[3]

This was a woman who had three daughters. One was ingage. Now, this evening the youngster come to the house. The mother send one to the well. Before she dip the water, she began to consider, if this man married to her sister, what he will be to them? So she stand up. The mother send another. When he (she) go, she just begin to say, Well, sister, what you doing?" The other hollow, "Sister, sister, if this man married to my sister, what he will be to us?" She stand up there for a long time. The mother send the last one now.[4] She say, "Go, see what dey doin'!" So she started an' went. Little befo' she reach where dese two was to de well, she says, "Well, since mama sent you heah, what you doin' heah?" De firs' one holler out, "O sister! if dis man marry to my sister, what he will be to us?" De t'ree stan' up dere considerin'. De moder she wait, she look, she call. None ain't come. So she went. When she nearly reach de well where dey all was standin', she say, "Since I sen' you all heah, what you all t'inkin' of an' ain' come wi' de water?" De oldes' one answer, "O mommer! if dis man marry to my sister, what he will be

[1] Written by informant 36. Compare English, Jacobs 1 ("Lazy Jack").

[2] Compare English, Jacobs 2 : LXXXVII.

[3] Written by informant 36. Compare North Carolina, JAFL 30 : 168 (No. 44); Georgia, JAFL 12 : 109; English, Jacobs 1 ("The Three Sillies").

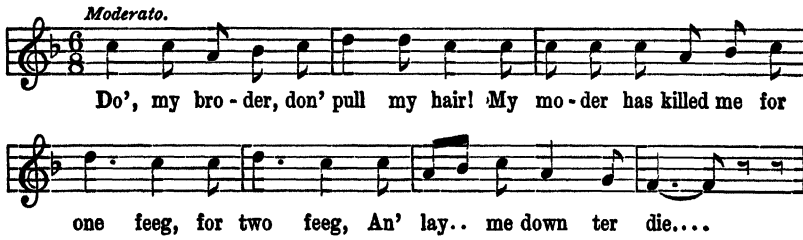
[4] At this point the written tale stops and the narrative begins.

to us?" De moder she stan' up dere wi' her mout' open, considerin'. De girl dat was engage she wait. She seen dem come, so she went to see what de matter. When she nearly reach de well, de moder see her, an' she cry out, "Well, my daughter, if dis man marry to you, what he be to us?" All standin' dere. So de man what was engage to de girl he come to see what was doin'. When he reach de well, de ol' woman say, "Well, son, if you marry to my daughter, what you will be to me?" De man say, "Fool, I will be your son-in-law, an' I will be broder-in-law to your daughters." Soon afterwards dey were marry, an' dey live in peace an' die in peace, an' bury in a spot o' candle-grease.

79. THE FIG-TREE.

I.[1]

Dis was a man, his wife an' chillun. Dis day de man an' his wife an' all his chillun gone in de fiel', leavin' one home to min' beeg fig-tree full o' figs. Now, de woman come out befo' de man; an' dat day, while de girl was home, a ol' woman come for fire. It was de same girl moder pretendin' as if she is a stranger.[2] After de woman come, she ax de girl who been deah? De girl say, "Only a ol' woman ben heah, an' I give her two feeg." An' de woman ketch de girl an' killed her. After de woman kill de girl, she cook de girl. When de man come home, he gone to get his dinner. Now, de man ax his wife where is his daughter. De woman say to de man, "Your daughter gone out in de nex' neighbor."[3] Now, when de man sen' one of his boys to look for his daughter. Now, when de boy come, he say to his fader, "Popper, I see sister." Now, after de man done eatin', he sen' his son to pick pepper. When de boy startin' pickin' de pepper, de girl start a-singin',[4] —



[1] Informant 9. This tale is very generally known. Compare Louisiana, MAFLS 2: XVIII; Cape Verde Isls., Parsons MS.; Portugal, Braga, XXVII. Comparative, Bolte u. Polívka, XXVIII.

[2] *Variant:* "She turn into a witch." (Andros.)

[3] *Variant:* Aunt. (New Providence.)

[4] *Variants:* "And she cut off the girl's neck and buried it, and a pepper-tree came up" (Andros). "De woman bury de chil' under de pepper-tree, an' she leave up one ah her plat uncover" (Inagua).

De boy run in de house to his fader. Say, "Fader, hear someding singin' underneat' de pepper-tree." De man say, "Le' me goin'." De girl startin' singin' again, —

> "Do, my fader, don' pull my hair!
> My moder has killed me for one feeg, for two feeg."[1]

Now, de man say, "Me wife, you killed my daughter." De woman say, "No, my husban', didna I tell ye, yer daughter goin' to de nex' neighbor?" De woman goin' to de pepper-tree. Commence to pickin' pepper. Her daughter started singin', —

> "Do, my moder, don' pull my hair!
> You has killed me for one feeg, for two feeg.[2]
> An' lay me down ter die."

Man kill his wife for killing his daughter. Dig up his daughter. Set on a boiler, fulled it up wi' water. When de boiler was time to boil, he tell his wife, "Look down, see if de pot boilin'." De woman peep half way. Say, "De pot ain't boilin' yet." When de man t'ought de pot was boilin', he tell de woman, "Look down de pot again." De woman peep half way. He say, "Look clear down de pot." After de woman look right down de pot, de man take de woman head an' shove de woman right down in de pot dead.[3] Dat was de en' of de woman. An' de man men'[4] his daughter. An' again lived dere in peace, an' died in peace, an' all buried in a pot o' candle-grease. Dat's de en'.

II.[5]

Once there was a little girl. She was staying with a witch-woman. Now, there was a big fig-tree, and it was heavy with fig. Now, this day this woman went out and tell the little girl not to give away

[1] Music for these words and for words below same as on p. 129.

[2] *Variant:*

> Do, ol' witch, don' pull my hair.
> Do, ol' witch, don' pull my hair.
> Do, ol' witch, don' pull my hair.
> Whyo, whyo, whyo.

(New Providence.)

[3] *Variant:* He cooks his wife and serves her up to the children back from school. "When they finished eating, they say, 'Papa, this meat is sweet.' And they asked for more. And they say, 'Where is Mama?' And he say, 'That's your mama now.' And they hawk and spit and cry." "An' de witch's screaming made me frighten' pretty good, an' I run so fas', I run here to tell you dis fibbing to-day Saturday." (New Providence.)

[4] *Variant:* By putting "a little perfume-bottle to her nose. She began to draw an' draw. At las' she come to live." (New Providence.) — The use of obeah bottles is common in the Bahamas both for cures and for success in various enterprises.

[5] Written by informant 2.

no fig. So she say, "All right." She said, "If you see a cat come here and ask for some water, break his back." So the old woman went and turn to a cat, and come and asked for some water. And the girl take a stick and broke the cat back. So when she came home, her back was broke, and she said, "You do what I told you?" And she said, "Yes." Now, next day a woman came and asked her for a fig; and she said, "Mama said I must not gave away any fig." And she beg and beg till at last she gave her one. And the woman come. She said, "You gave away any fig?" And she said, "No." And the old lady said, "Yes," and she cut off the little child head and buried it. And it sprang up a pepper-tree. Now, one day the old man was cooking, and he send one of the little boy for a pepper. And when the boy pull so, he hear a voice, saying, —

"Do, my brother, don't pull my hair!"

So he went to his father, and said, "Father, come and hear something!" And when the old man pull so, he hear, —

" Do, my father, don't pull my hair,
For mother kill me for one dead fig."

And the man kill his wife and cooked her.

E bo ben,
My story is end.

III.[1]

Dis was a man had some chillun by de fus wife, an' he got married again to de secon'. De fus wife she always like farmin', so she planted a lot of feegs. Goin' plantin' dese feegs, de husban' always says, "My deah, what you plantin' dem for?" Say, "Dese feegs will be for my chillun when I dead an' gone." So said, so done. De woman died. De trees grew. Lef' behin' to de chillun. Dey knew de moder planted them too. So they make much of 'em too. De feegs became very expensive in de country. So de fader had another wife. She like plenty money. So she said, "I make dese chillen stop eatin' dese feegs, an' sen' de sister out to sell 'em." She done so. She got up dis mornin'. She said, "Now, leetle girl, get yer fenno,[2] take those feegs, an' go an' sell them ten cents apiece. So de girl sell all but one, an' she eat dat one. She brought all de money. So when she come back, de woman said, "You ain't bring de change right, ten cents mo'." So she said, "I eat it." De woman said, "All right, come heah." De woman took de little girl an' killed her. An' buried her near de

[1] Informant 38.

[2] Flat basket.

feeg-tree. So when de fader came, he asked for de leetle girl. So she said, "I sen' her out to-day to sell feegs." She said, "She ain't return no mo'." So de fader went out an' made enquiry 'roun' de town, but she was never seen nor heard of. So he came home dat night quite uneasy an' he went to bed. De nex' mornin' he remembered his wife, an' de loss of his daughter. Said, "I t'ink I'll go an' pick a feeg from de remains of my wife's labor." So when de fader went out an' pull de feeg, de tree sung, —

"You, my fader, don't pull my hair,
Don't pull my hair, don't pull my hair!
My mother is buried me heah fur one feeg,
My mother is buried me heah fur one feeg,
My mother is buried me heah fur one feeg."

So de fader stood an' listened. So he said, "I t'ink I'll go an' let my wife know." So he went an' he brought her. Said, "My deah, pull dis feeg from where I pull mine." De woman didn't know; an' when she pulled it, de tree sung, —

"You, my mother, don't pull my hair,
Don't pull my hair, don't pull my hair,
For *you* is buried me heah fur one feeg."

So de fader said, "Dis where my chil' has gone." So he went an' got de officials of de country to certify de fac'. After it was witness an' known by de country, he took de woman an' hung her; an' dat's why a hungin'-scrape is until dis day.

80. CHANGING CHILDREN.[1]

Once was a time, a very good time,
Monkey chew terbacca an' spit white lime.

Dis was a woman. She had one chil' an' she had a sister. Her sister dead an' leave t'ree chillun wid her. One night de woman tol' de man who used to eat chillun dat he mus' come dere dat night. When he come dere, de woman pull two of de sister chillun in front, an' put her own in de back. Now, when de man come, de dead moder of dose chillun come an' move dem an' put her sister chil' in front. When de man come, eat de livin' woman chil'.[2] After de man done eat her, he say, "Dese chillun bone sweet." He say, "Dey got plenty oil." Say, "Dey young an' tender." Nex' night de woman tell him to come back again. Put de sister chil' in front. When de man

[1] Informant 9.

[2] For this trick compare Bahamas, MAFLS 3: XXXVII; Cape Verde Isls., Parsons MS.; Hausa, Rattray, 1: 162–166; Hausa, Treamearne, 428–430; Portugal, Braga, LI; English, Jacobs 1 ("Molly Whuppie").

come, he eat dat chil'. De nex' night de man come again. Carry anoder one. Only one leef'. Now, dis day de girl gone in de fiel' pick bean. De woman tol' de man mus' ketch her. An' de girl wen' in de fiel'. De man come in de fiel'. An' de girl went up in de pepper-tree and kyarry de kettle in her han' wid some water in it, an' pick a load of pepper an' mash it up. An' say, "If you want me, you better turn up." When de man stan' up on his head, she poured de pepper down on de man, an' de man died. Dat was de end of de man.[1]

E bo ben
Dis story en'.

81. JACK BEAN.[2]

His fader died an' lef' a cow. Dey had dis cow. De mother was compelled to sell it by bein' poorer. So one day more than all, a man come by, an' asked de moder if she would like to sell de cow. So she says, "Yes." So she asked him what would he give her for de cow. He said, "I will give you a bean." So she said, "No, what! a bean!" So he said, "Dis bean will be the instigation of you havin' a fortune if you have a boy." So she said, "You think so." Said, "I'm sure so." She said, "Well, I'll do so." Said, "Now, give me the cow." An' he gave her the bean. Said, "Plant this bean to yer window, an' to-morrow mornin' it will grow up to de level of de giant castle. An' at noonday let yer boy climb dis bean-stalk. An' he will fin' a gian' gettin' his meals in his castle. An' he mus' hi' in de thickes' of de bean until he is finished eatin'. After eatin' he will get his smoke, an' he will get his golden hen, an' put her on de table to lay golden eggs. An' he'll go an' get his money an' count it. An' he will fall asleep. When he fall asleep, de boy will creep in, take de gol'en hen an' de gol'n eggs. He will come to you, an' he will return back to dig a bag of money, an' you will have your riches for life. Always remember in your lifetime *me*. Help them that help you.

That story's en'.

82. THE BRAVE LITTLE TAILOR.[3]

Once upon a time, a very good time,
Monkey chew tobacco an' spit white lime;
Cockroach jump from bank to bank,
An' he d'ink water an' never touch water.

Now, dis was a little tailor. He live by himself. One mornin' he went out to de shop an' he bought him half a pound of cheese.

[1] Compare JAFL 30 : 230.

[2] Informant 38. It is quite likely that Eve had read this tale. He used this title, Compare Jacobs 1 ("Jack and the Beanstalk").

[3] Informant 33. Compare Louisiana, MAFLS 2 : III. Comparative, Bolte u. Polívka, XX.

When he come back, he put de cheese on de table. Some fly went on it; an' when he rap down, he kill seven, an' he write on his belt, "I kill seven at a blow." An' he went out in de fores' travellin', an' on his way he meet a gian'. De gian' look at his bel' an' see "Seven at a blow." Said, "He mus' be a strong man." An' de gian' said, "Come, go wi' me! I want ter prove yer strength." An' de two went out in der fores' togeder. When dey get out, gian' come up to an' ol' oak-tree. Said, "Le's root up dis!" De gian' root it up. Said, "Now, le's t'row it loose." De tailor tell de gian', "You care de root, an' I care de branch, because de branch is de heaviest." So de gian' put de oak-tree on his shoulder, an' de tailor an' de branch, de gian' totin' de tailor. Gian' make answer, say, "I tired." De gian' t'row down de oak-tree. So de tailor say, "See! Ise stronger dan you now." So de gian' say, "I prove yer strength again." De gian' take a rock, he squeezed de water out of it. De tailor take de cheese on his fork, an' he squeeze de milk out of it. De tailor say, "I make a better squeeze dan you." So de gian' say, "All right, I try you again." De gian' take one rock, he t'row it out o' sight. De tailor had a bird an' he t'row it out o' sight in de air. So de tailor say, "Your rock will fall, an' my rock will never fall." So de gian' say, "Come, go home wi' me!" De gian' wan' to eat him. So de tailor went home dat night wi' de gian', an' he sleep. Little late dat night de gian' get up an' wen' in de room where de tailor was wi' his club stick. An' when he fire de blow t'oughtin ter kill de tailor, he break down de bed an' goin' back to his bed. An' he sleep. Fus' person he look, he see de tailor nex' mornin'. De tailor said, "Good-mornin'!" De gian' couldna speak. Gian' was too scared. So de gian' said, "You could go." An' de tailor travel till he get to de king house. An' when he get dere, de king look at his bel' an' see what man he was. Said, "I got some tryin' fur you to do. If you do dem, I give you my daughter ter wife." Tailor said, "Le' me hear dem." So he tell de tailor dere two gian' an de fores'. "If you could kill de gian' and bring it here, dat is one of de trial." De tailor went out in de fores', an' he meet de two gian' asleep. He had a couple of rawk (rock) in his pawket, an' he t'rew down on de gian'. When he t'row de rawk, de gian' say, "What yer mean to do? I ain't doing not'in' at all." De tailor knock him again. Ven de two gian' commence ter fight, de two fall dead. Tailor cut off de head, carry them to de king. King said, "Dat is good enough." King gave him las' trial again. "I got a unicorn an' a wil' boar in de fores'. I want you ketch them." De tailor gone out an' he ketch de two beas'. He come to de king an' married de girl. Dat night when dey sleepin', de tailor dreamed, said, "Cut out dose waistcoat an' dose trousers unless I take my yard an' box his side de head." So de girl tol' his (her) fader about it. Said,

"He only a tailor, he ain't not'in' at all." So de nex' night de king sent ten thousand soldiers to kill de tailor. Dat night de soldiers fall into de tailor house ready to kill him. De tailor sleep. "Micky, cut out clo'es, waistcoat, 'les I box his side de head." De tailor said, "I kill seven at a blow, two gian', one unicorn an' a wil' boar. Do you t'ink I am afraid of dose men outside of my chamber? No, sir!" De soldiers run deirself dead. An' I was dere myself. An' I said to de soldiers, "So foolish!" An' I an' de tailor live in peace an' die in grease, an' bury in a pot of candle-grease.

83. THE DOG, THE CAT, THE DONKEY, AND THE ROOSTER.[1]

Dis was b'o' Dawg, a kyat, a donkey, an' a rooster. De four meet a-travellin'. Come to some robbers' house. Dat mornin' robbers was out. Dey eat an' went out; an' after it was time for de robbers to come home, de four creeturs come again. De four make agreement. De kyat say he'd sit down on de fire-hearth, de dawg say he'll lay down ter do', de donkey say he'll go under de tree an' stan' up, de rooster say he'll go on de house-top. Now, when dose robbers come in, dey wouldn't come inside de house, dey scared, dey scared of deir own place. An' so one of de robbers say he'll go in an' see what was de matter. The kyat was sittin' out by de fire, an' de kyat scratch him wi' his paw. De dawg to de do' bit him. De donkey under de tree kicked him. De rooster on de house-top crow. An' he went back to de oders, an' he (they) said, "What's de matter in de house?" De man who went an' see say, "When I went to de fire-heart', an ol' witch spit on me; when I come to de do', de dawg bite me; an' when I get under de tree, a man kick me wi' a club-stick, an' de debil on de house-top say, 'T'row de rascal up to me!'" An' when he tol' him (them) that, dey start off a-runnin' an' run deirself dead.

E bo ben,
Dat story is en'.

84. THE ESCAPE.

I.[2]

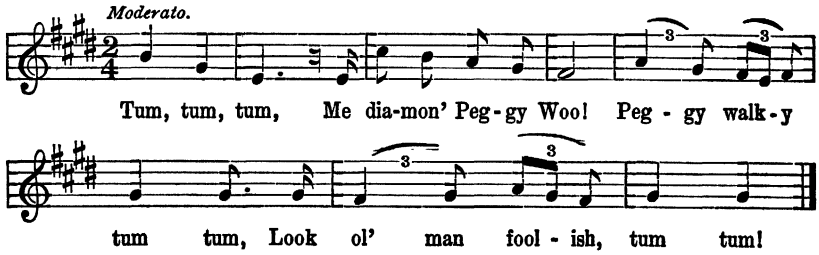
Was a man. He had hard labor. Ev'ry time he come home, his wife cook dry hard t'ings. He had plenty fowl. He want kill none. Dis day de man come out de fiel' soon. He had a fishin'-rod. He ketch one little cool-master.[3] When he ketch de cool-master, de fish

[1] Informant 33. Compare Grimm, Bremen Town Musicians; Cape Verde Isls., Parsons MS.; Portugal, Braga, CXXV.

[2] Informant 22. Jamaica, JAFL 9 : 122–124; Louisiana, MAFLS 2 : X; Georgia, Harris 2 : III; Cape Verde Isls., Parsons MS.; Sierra Leone, Cronise and Ward, 246–247; Kaffir, Theal, 34–35.

[3] School-master, a fish.

say, "Master, if you le' me go, I'll sing for you." He take de fish an' put him in a little puddle of water. De fish couldn' breath. De fish ax him to put him in a puddle near de sea. De fish begin to sing, —



De ol' man put de fish in de sea. De fish say, "Master, you see me?" — "Yes, I see," de master say. De fish sing, —

"Tum, tum, tum,
Me diamon' Peggy Woo!
Peggy walky tum tum,
Look ol' man foolish, tum tum!"

He dive. He come up again.

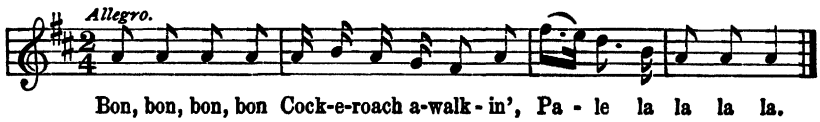
"Tum, tum, tum,
Me diamon' Peggy Woo!
Peggy walky tum tum,
Look ol' man foolish, tum tum!"

He gone. Ol' man run home to get a bo' bailer to bail de sea. He couldn' bail de sea.

"Nine pence to my heart content,
No fish fool me."

II.[1]

De' was a turtle dey catch. An' he tell 'em he wanted to get away. An' he was tricky. He tell 'em put him in a tub o' water an' he swim all roun'. He said de water was hot now. Carry him a leetle ways in de sea. Now, when dey carry him, he swim all roun'. He say, "People heah to see me?" Say, "Yes, make has', come back!" Say, "People beat a little for me."



[1] Informant 47.

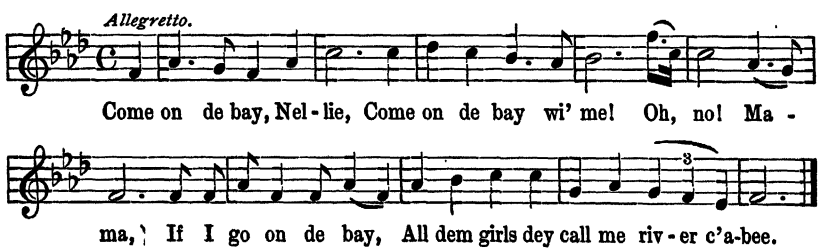
He swim off again. Say again, "People heah to see me?" People say, "Make has', ha' a good time to-night!" Den he went again an' didn' come back no mo'."

Biddy biddy ban,
My story en'.

Ask de cap'n de long-boat crew,
An he will tell you if dis story is true.

III.[1]

Now, it was a man had a daughter name Nellie. Man ketch a lobster for her. Man goin' out ter work. Leave Nellie home, Nellie an' de lobster. Nellie had a han'organ. Nellie was playin', an' sing, —



De gyirl come on de bay. Tie a line on de lobster, an' de lobster goin' out on de sea. He tell de oder lobster he soon come back. Gyal pull in de lobster. Goin' home. De gyal playin' de organ. De lobster tell de gyal come on de beach. Come on de beach. Had a long line. Lobster gone on de sea, an' win' hisself aroun' de rock an' cut de line away. When de gyal haul in de line, de lobster was gone. De gyal gone home. When he pa come, gyal say, "Lobster gone." Pa gone fer ketch one fer her again. When he went ter ketch him wi' de granes,[2] de granes went right t'rough.

85. THE DANCING WITCH.[3]

Once was a time was an ol' man. He had one son, an' he learn de boy to play de fiddle. He had a place named "De Bays." His wife want to go in town. Him goin' De Bays. Jus' as daylight in de mornin', dey went. De fader tell de boy, "Whatever you do, don' touch my fiddle." De boy says, "No, sir, I ain't goin' to do it." For a good while after dat de boy goin' an' take de fiddle, an' he goin'

[1] Informant 48.

[2] Two-pronged piece of iron attached to a pole to strike fish with.

[3] Informant 22. Compare Bahamas, MAFLS 3 : XXVI.

in de cross-road. Commence to play. When he commence to play, one ol' witch jump out de bush. So de ol' witch tell him, "My son, if you can play more'n I can dance, you kill me. If I can dance more'n you can play, I kill you." So he say, "When you see me dance till two feet begin to peel an' bleed, goin' to drop on one knee, I (s)till dancin'. What dat peel if I put my helbow down, 'till dancin'. Do de same upon de oder helbow, 'till dancin'. When you see me drop on me kite (hip), I 'till dancin'. When you see me bleed, I drop on me head, car' me foot up in de air, I 'till dancin'." Jus' as he draw de fiddle, de drum-boy come out of de bush. He give him one flick of tobacco. De drum-boy tare it in half. He knock de tamborine. Boy play.[1] De fader hear de music. My son in trouble. He went in de shop an' buy a surd (sword). He come, an' he meet de boy on de cross-road, an' he see de ol' witch dancin'. He turn his back to de boy. De ol' witch couldn' see him. He take de fiddle from de boy, an' he commence to play. He dance till he couldn' dance no more. He give in. De ol' man take de surd, cut off his head. From dat day dey say hard-head bud never make good soup.

Nine pence to de heart content,
If you want any more, you got to find it out yourse'f.

86. WORKING WITCH.[2]

Now, dis man had a wife. He had a sweetheart. Ev'ry time dis woman say to her husban', "Why you go out so late?" he says not'-in'. Well, one day more'n all, de ol' woman fin' de ol' man go. De ol' woman work obeah. Kill de man sweetheart. She gone to dis graveyard. She set on de grave. Dead woman say, —

"Don' say te-day,
Say basam tim me goo beyan."

She scare dat live woman. 'Cause dat dead woman scare dat live woman, people scared to dis day to meet dead people.

[1] This "sing" was unrecorded.

[2] Informant 32. See practice in the Leeward Islands. Compare FL 26: 278. Rivals not only in love, but in other affairs, may be "kept under." Recently a man asked Mr. P. C. Smith of Mastic Point for a loan of £2 to go to Nassau to consult an obeah man about his sponge boat. It had been "fixed." Spongers who are unusually fortunate dread having their boat "fixed." Any one who is "too prosperous" is subject to being "kept down." About twenty years ago in Nicolls Town every roof was thatch. The Commissioner asked one whom he knew to be the chief obeah man of the district, a man of some means, why he did not shingle his house. He couldn't, he answered, "they would keep me down." Compare Fjort, Dennett, 156. One method of keeping people down is by keeping a card turned down.

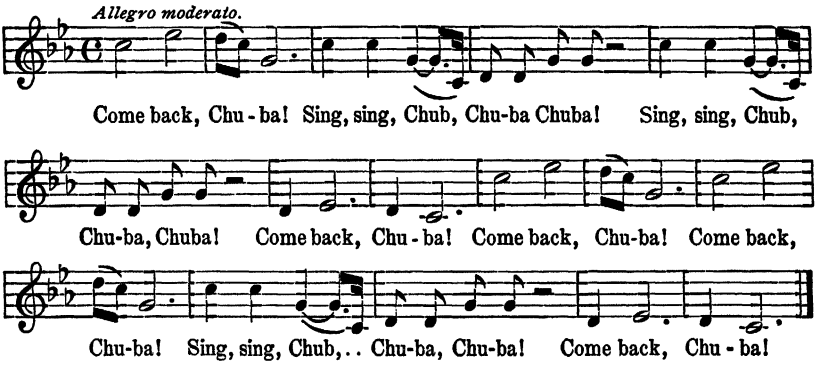
87. A MAN TURNS INTO A MONKEY.[1]

It was a poor, poor ol' man. He was goin' about beggin'. He vent walkin' on his foot; an' ven he come back, he was walkin' on his head. An' he had a basket restin' on his feet, an' walkin' on his head an' han's. An' when he come back, he said, "My wife, see dey tu'n me a monkey!" An' his wife run an' said, "My Gawd, look a' my husban' tu'n a monkey!" An' call de chillun. Dey run.

88. THE FISHERWOMAN.[2]

Once was a time, a wery good time,
Monkey chew tobacker an' spit white lime.

Now, dis day dis was a woman know how to ketch fish wi' a net. She go all about, an' she tell de people how to ketch fishes wi' de net. Dis day she went to de river wi' a net; an' when she put dat down, she all de time will sing for de fish to go in, —



Well, he ketch dese fish. All de people use to come up on dat city an' buy fishes from her. Dis day Jack come up. Say, "Ol' moder, you have any fish?" Say, "No, I'll take my net an' go to de river." An' he take his net an' went. An' when she gone, her an' her net, all went down into de river. An' dat was de en' of her.

Be ban,
Dis ol' storee is ended.

89. WOMAN AND FISH-DEVIL.[3]

Once there was a woman to a river fishing. She catch all manner of fish. This time, more than all, she catch a fish different from all

[1] Informant 35. Compare Tshi, Ellis 3 : 342–343.
[2] Informant 16.
[3] Written by informant 30.

those other fish. She leave all those other fish there. An' running with this one coming along the road, the fish slip out of her hand an' fell in the road, an' turn to a man [1] name b'o' Devil. [2] He chase the woman from there where he turn b'o' Devil, an' run to an old man's house, an' ask if he see a woman name Miss Janie pass there. The old man say, "No, no, I no see a woman pass 'lang here." The woman run before fast. Went to another old woman house. This time, "Please, ma'am, couldn' hide me?" — "What for?" was the reply. "From b'o' Devil." "Get away from my door! Yenner like man too much. Yenner want pooty man. You went as a rich woman, you come as a poor gambler. Get away, get away from my door!" B'o' Devil come an' catch her. Carry her home with him.

90. A FISH TURNS INTO A BABY. [3]

Once it was a woman. She went in the market. She bought a fish. She come out; an' ven she behol' it, it was a baby. An' then she said, "Oh, what a pretty little baby!" An' she commenced to dance it, an' everybody come up an' prised de baby. She sing fer de baby, —

"Oh, dear! what is de matter?"

"Dear mother sen' me to buy a fish." An' when she come to fin' out, dear mother, it was a baby. It's finished.

91. FEEDING THE FAMILY. [4]

Once it was a woman. Her name was Jane Bethel. She was a poor woman. She had fifteen children. An' out of de fifteen children she have no father for them. She have to go dig de wil' yam for de fifteen. An' this mornin', Tuesday mornin', she caught up de younges' son, name Joseph. An' he said, "Mother, I went out, an' a bird come an' tol' me to go on de bay an' I will see a barrel, an' into dat barrel it is a pound of flour, an' dat pound of flour does suffice us

[1] Compare Angola, MAFLS 1 : 113, where a man turns into a fish.

[2] See Angola, MAFLS 1 : 258 (note 69) for use of *diabu* ("devil," as any bad spirit of the white man's mythology). The Devil in the Bahama tales has something of this same general character. In some of the tales, however, he has taken on, I suspect, a more definitely Christian aspect. Not long since, if not to-day, Satan and hell were described to the islanders by their priests in vivid terms. One very intelligent man told me how his grandmother had described hell to him as a place of fire and brimstone. If you were thirsty there, the Devil would pour lead down your throat, which, if you did not swallow, he would ram down with a pestle. When you were toasted on one side, you would be burned on the other. "Would it hurt all the time?" the little boy had asked. "Yes, you'll be burning all the time — in hell, where you'll go if you are not good."

[3] Informant 35.

[4] Informant 35. This appears to be a variant of the miracle of the loaves and fishes.

fifteen." An' de mo' she knead de flour, de mo' de flour increase. An' when she look, it was fifteen barrels of flour. An' there she dropped on her knees, an' she said, "Glory, glory!" An' she said, "What a great God, Halleluh, amen!"

92. POT AND WHIP.

I.[1]

Dis was a woman. She was workin' out. Tell husban' he mus' fin' food for hisse'f, an' she fin' food for her an' de chillun. Dis little man gone lookin' for berry. Come 'cross dis pot. Say, "Look at dis big dirty pot!" Pot said, "Dirty, but can do my duty." Man said, "Do your du', then." Pot come full o' pease an' rice. Man eat till he don' want no mo'. Carried de pot home. Chilluns said, "Mommer, popper got something in here to eat." Mommer says, "Go see them, me daughter!" One little girl says, "Oh, look at his pot!" De pot says, "Dirty, but do my duty." — "Do your duty, then." Got full of pease an' rice. De chillun eat till dey don' want any mo'. Wash de pot, turn it down. Then the man say, "Oh, look at this pot!"[2] De man lookin' for berries, an' come across dis dish. Say, "Look at dis dirty dish!" Say, "I name dish macasee." — "Show you macasee." Come full of pease an' dumplin's. De man eat till he don't eat no more. Carried de dish home. "Do your duty, then!" Wen' again for berries, foun' a whip. "I name whip macasee." — "Show you macasee." He beat the man then. The man carried the whip home. He beat the chillun, an' he kill the ol' woman. That's the en'.

II.[3]

A man goin' in de fiel', an' de man hongree. An' he pick up one little whip. An' anoder man come an' say, "What a pooty little whip!" An' de whip say, "Pooty, but I can do my duty tho'." An' de man pick up one little pot. An' cook de pot fu' o' pease an' rice.

[1] Informant 50. Compare Jamaica, P. C. Smith, 29–30; Cape Verde Isls., Parsons MS.; Akwapim, Petermann, 467–468; Hausa, Rattray, 1 : 80–106; Yoruba, JAFL 26: 10–12; Kaffir, Kidd, 232–233; Portugal, Braga, XLIX; Portugal, Coelho, XXIV; Philippines, JAFL 20 : 106–107. Comparative: Cosquin, 1 : 50 *et seq.*; Bolte u. Polívka, XXXVI.

[2] In the Akwapim Ashantee tale the children have broken the pot, and this misadventure seems to be suggested here.

[3] Informant 6.

93. THE HOUSEKEEPERS.

I.[1]

Dis was b'o' Rabbit, b'o' Boukee, b'o' Horse, b'o' Cow. Dem four used to work in co (company). B'o' Boukee said, "Man, le' me stay home!" B'o' Boukee think he cook his little pot o' pease an' rice. B'o' Devil come dere dat day, call(ed) one foot dup.[2] (He walked on one foot wi' a crutch underneat' his right arm, his right foot cut off.) When one foot dup come dere dis day fe fire, he meet b'o' Boukee eatin'. He say, "Man, gi' me a leetle bit." B'o' Boukee take up a little bit fro' pan for one foot dup. He scal' up hisse'f wi' dat, make haste to eat it up. Ven he finish eatin' dat, he ask b'o' Boukee for some more. B'o' Boukee tol' him, "No." An' he los' b'o' Boukee up in de sky. De time b'o' Boukee reach on de groun', de dup eat all out of de pot an' was gone. Now, dat even' when b'o Cow an' b'o' Horse an' b'o' Rabbit come, b'o' Boukee said to them, "Man, one foot dup been heah to-day an' eat all my food, an' he los' me up in de sky." B'o' Rabbit say, "Le' me be in to-morrer an' you all go in de fiel'." B'o' Rabbit cook pease an' rice. Whils' he was cookin' pease an' rice, he was makin' a little net. Vwhen de pot done, b'o' Rabbit eat out some, an' put de pot in de little net, an' hol' de string in his han' an' goin' in de corner. Now, when one foot dup come for fire, he was comin' dup, dup, dup, ananie (?) dup, an' he dup an' dup until he dup right in de pot o' pease an' rice. An' b'o' Rabbit set taut an' pulled de one foot dup, an' stove him up in de corner, an' tie him dere. Now, when b'o' Boukee an' b'o' Cow an' b'o' Horse come out of de fiel', dey meet one foot dup in de corner, an' dey loose him an' lick him half to deat'. After he (they) finish beatin' him, dey let him go. One foot dup ran to his cave-hole an' never return. An' b'o' Rabbit, an' b'o' Boukee, an' b'o' Horse, an' b'o' Cow live in peace, die in peace, bury in a pot of ink-well.

Bo ben,
Story is en'.

Bunday.

[1] Informant 9. Compare Georgia, Harris 2 : LV; Georgia, JAFL 13 : 26 (No. 7); North Carolina, JAFL 30 : 168 (No. 17); Cape Verde Isls., Parsons MS.; Hausa, Rattray, 1 : 210–230; Hausa, Tremearne, 354–357, 415–417; Angola, MAFLS 1 : V; Basuto, Jacottet, III; Mexico, JAFL 25 : 244; Portugal, Braga, XLVII; Portugal, Coelho, XXII; France, Cosquin, 1 : 3; Thompson Indians, JAFL 29 : 307. Comparative: Bolte u. Polívka, XCI; Panzer, I (Beowulf).

[2] *Duppy* is the Jamaican term for "hant" or "huyg" or for "witch-animal." It appears to be short one foot or leg (FL 15 : 90–91). Compare Angola, MAFLS 1 : 160. Reference to a three-legged creature is not confined in the Bahamas to Andros Island (see p. 51; and MAFLS 3 : 100).

II.[1]

Once was a time, a wery good time,
Not in my time, in ol' people time.

Dis Jack, b'o' Greybeard, b'o' Long-Tus' an' b'o' Terpin, lookin' for lively livin'. Jack an' b'o' Greybeard gone huntin'. Jack lef' b'o' Terpin to cook. When b'o' Terpin finish, he hear de debil comin'. Debil say, "Hello, b'o' Terpin!" Say, "Le' me tas' yer po'!" Say, "Sweet too'." Say, "Le' me tas' it again!" Terpin say, "No, get done, all me man grub."[2] De debil fly into b'o' Terpin. Take he two big t'umb, peel off all his skin. When Jack come back, say ,"Tell yer yer don' (know) what." B'o' Long-Tus' say, "Leave me home to cook." Say, "Wha' I can't do can't be done." An' b'o' Long-Tus' he put on de pot, star' to cook. When he finish cookin', he hear de debil comin'." De debil say, "Hello!" Say, "Yesterday be b'o' Terpin." Say, "Now, to-day, b'o' Long-Tus'." Say, "Le' me tas' yer po'!" B'o' Long-Tus' say, "Go right on!" De debil say, "Sweet too'." Say, "Le' me tas' it again!" B'o' Long-Tus' say, "No." Say, "Got done all my man grub." Debil take his fis'. Knock out all b'o' Long-Tus' tee'. When Jack come back, Jack say, "Tell yer yer don' know what." Greybeard say, "Leave me home te cook." Say, "What I can't do can't be done." B'o' Greybeard start ter cook. When he finish, he hear de debil comin'. Debil say, "Hello!" Say, "Yesterday b'o' Long-Tus', day befo' been b'o' Terpin, now to-day be b'o' Greybeard." Say, "Le' me tas' yer po' o' pease." Say, "Go right on!" Say, "Sweet too'!" Say, "Le' me tas' it again!" Say, "No, get done all me man grub." De debil take his han', gwine up b'o' Greybear' beard, peel off all his skin off his face. When Jack come back, say, "I tell yer don' what." Jack say, "I guess stay home ter cook to-day." When Jack finish, he hear de debil comin'. Debil say, "Hello! Hello!" He say, "Yesterday day befo' b'o' Long-Tus',[3] now to-day b'o' Jack." Say, "Le' me tas' yer po'!" Say, "Go right on!" Debil say, "Le' me tas' it again!" When he finish, Jack gone in de house, get he gun, shoot b'o' Debil.[4] Dat en' of my story.

[1] Informant 51.

[2] In a variant from Watling's Island the colloquy between Old-Devil and each of the three companions in turn — Jim, Jill, and Jack — is, "Sweet too', le' me taste." J., "Taste done pot." — "If you tell me so, I kick you." He raise up some hair on his face, and holler.

[3] The narrator evidently should have mentioned the others.

[4] In the Watling's tale, Jack knocks down Old-Devil with a belaying-pin, and nails him by his two ears to the wall. Old-Devil then "jerk an' jerk until he jerk his head away an' left his two ears. Das why smoke comes out kitchen through Old-Devil's ears. He only got hole for fire." — In the Cape Verde Islands and in the Portuguese and Mexican tales the hero cuts off an ear of the giant or Negro. — In a Nicolls Town version Jack "rigged a gallias [gallows?] over a hole for b'o' Devil." B'o' Devil tumbled in and broke his neck. Jack's companions are Harry and Tom.

94. A STONE SUBSTITUTE.[1]

De king only had one daughter, an' one day she get los'. Dere was two men name Brer Rabbit, an' Brer Bookie an' de king say whichever one fin' de girl could marry her. One day Brer Rabbit went to de ol' devil, an' ask de devil which one er his horse he went down de hole wid. Brer Bookie jump on de horse an' went to where de girl was. Den Brer Rabbit stan' to de mout' er de hole to draw de girl up wid a piece of rope, while Brer Bookie stay down. He draw de girl up, an' t'ink, when Brer Bookie tie de rope roun' hisself, he could draw him up a li'le bit an' den let him go. But Brer Bookie he wise, an' tie a stone on firs' to see what Brer Rabbit goin' do. So when Brer Rabbit drop de stone, he t'ink it was Brer Bookie, an' lef' him fer dead. Den he take de king daughter home to her fader, an' told him he fin' her. An' de king say he could marry her. Den, when Brer Bookie get outen de hole, he want ter go an' see de girl. Now, his moder was a servant to de king, an' she tole him ter come dere an' split up wood. An' when he went, she give him a cup of tea to take to de princess. Now, he got a gol' ring de girl had give him, so he tie it on de cup wid a piece of t'read; an' de girl call out to her fader, "Fader, fader, dis de man what fin' me!"[2] So de king tol' him he could marry his daughter, an' Brer Rabbit had to go 'way.

95. THE MAGIC BIRTH.

I.[3]

Once was a time, a wery good time,
Monkey shew tobacco an' spit white lime;
Bu'frawg jump from bank to bank,
An' keep up a high-low time.

Now, dis day this was a woman in a likely state. Now, she wants ev'ry t'ing[4] what she could get. Dis day her husban' went out

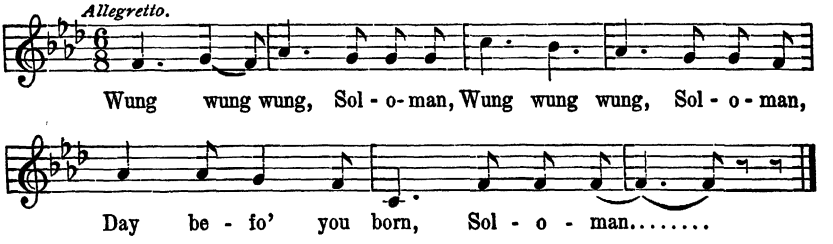
[1] Informant 34. Collected by Hilda Armbrister in Wilson City, Abaco. Compare Georgia, Harris 2 : XL; Cape Verde Isls., Parsons MS.; Kabyles, Rivière, 242–243; Portugal, Braga, XLVII; Portugal, Coelho, XXII. Comparative, Bolte u. Polívka, XCI.

[2] Comparative, Bolte u. Polívka, 2 : 348.

[3] Informant 16. Compare Angola, MAFLS 1: IV.

[4] On Andros Island I found the belief, that, if a pregnant woman does not get the particular food she craves, that part of the face or person she subsequently touches or scratches will be marked in her child with an impression of the desired creature or substance. A child with the mark of a fowl on her face, and a woman with the hairs of a hog, were cited to me. — A man was also mentioned who had been excessively nervous all his life, because his mother had been to a fish-market before his birth and had seen the cutting-up of a fish which squirmed and jumped. It is said that a pregnant woman must not eat or look at turtle-meat. A turtle "jumps" a day after it has been killed. — A pregnant woman must not sympathize with any sick or crippled person. One woman told me her

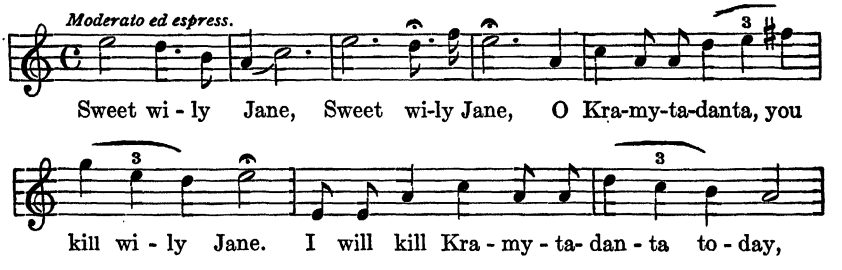
travellin'. Meet up with a creatur. Her husban' cut off de tail of dat creatur, an' bring it home. She eat it. When de t'ing wake up, fin' dat hees tail was cut off, commence to sing, —



De t'ing come to de house. Say, "My tail I want, an' I mus' get it." De t'ing come in de house to destroy de woman. De woman sing out, "Come an' he'p me, my husban'!" An' he say, "I tol' you when you like dat, you wants too much t'ings." An' de creatur come in an' tear her open. Dat story is ended.

II.[1]

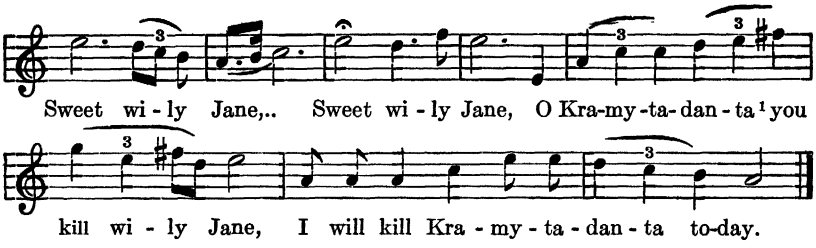
Dis woman in fam'ly way. Tiger flew for de woman an' knock dat chil' out of de woman. So ol' he live. He come a good size boy. He go to school. Ev'ry day de people tell de little chil' *das make so.*[2] After he gone home to his auntie what raise him, de woman gi' him a whip. "When de boys say *das make so*, you take de whip an' flog um." He take de whip, — wap, wap, wap, wap! "Mamma, give me one bottle of water an' a loaf of bread." He went.



child was bowlegged because she had noticed a bowlegged child. Another woman told me her child had pointed ears because she had seen a man with pointed ears and laughed at them. In most cases the sight does not seem to be as consequential as the feeling it arouses. "Don' look so hard, it won' spoil 'em. Don' pity 'em." There seemed to be a difference of opinion about the sight of a corpse. The child might be still-born, or it might be born stiff or "limber, limber, jus' like rag." — If a pregnant woman eats "plenty sour things," the child will be light; if she drinks coffee, it will be dark. If she eats fresh conch, the child will drool a great deal.

[1] Informant 49. Compare Jamaica, P. C. Smith, 55–56; Angola, MAFLS 1 : III; Cape Verde Isls., Parsons MS.; Portugal, Braga, XLVII.

[2] Referring to the manner of his birth.



Dis boy on a tree wi' his arrow.

"Sweet wily Jane,
Sweet wily Jane,
O Kramytadanta, you kill wily Jane,
I will kill Kramytadanta to-day,
Sweet wily Jane,
Sweet wily Jane,
O Kramytadanta, you kill wily Jane,
I will kill Kramytadanta to-day."

96. THE DEVIL SCHOOLMASTER.[2]

Once upon a time was a very good time,
Monkey chew tobacco and spit white lime,
Cockroack keep high-low time.

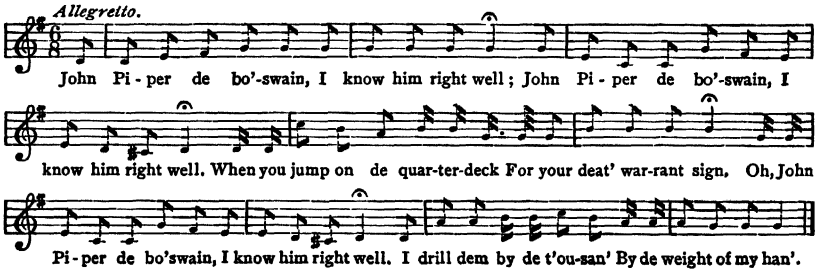
The devil was put on a different cay, and he get out of food and know not where to get some. He went to the people house, and say to them, "Do you know that I am a schoolmaster? A better one than me was never seen." The people say, "True," and send their children to school. He had a boat call "Jubawdevidan." The children went board. The boat had no sail, but the sing was called "devidan." He sing that till he went to his home.[3] He carried the children in his house.[4] He tell one to say "aye." In the crowd was one name

[1] Upon my questions in regard to this tale, a dispute arose between the narrator and his wife as to just how sweet, wily Jane was killed. The woman insisted that the pregnant Jane had died from eating a piece of Kramatadanta's tail. All in the audience — family and a few neighbors — referred familiarly to the monster as "Kramy."

[2] Written by informant 18. Hottentot, Schultze, 466.

[3] *Variant:* "Usin' dis word,
Ma' debil, ma' debil
Gruck a no gruck.
He goes a mile jus' by dat word usin'." (Fresh Creek, Andros.)

[4] *Variant* (Fresh Creek): School open. Dey sing, —



Jack. He kill that one what say "aye," and eat him. After Jack saw this, he say, "Come, let us go home!"[1] So he take the boat and went. The old devil by that time was making up fire. When he come, the children was not there. He went on the beach. After he could not catch them, he prepare to swim ashore. Across he went to the first house. The man cut off one of his ear. He went to the next house. They cut off his head, and I was one side looking. The people all gathered around him and begin to dance and sing because the devil was dead, and the wind from them knock me here to tell you this story.

97. THE TIGER CAUGHT.[2]

Dis was a man name b'o' Tiger. Every time de people sen' deir chillun to school, de tiger eat him. Till one day a man meet de tiger in de road. Tell de tiger, "Good-mornin'!" Tiger shake he head. De man go inside de holler wood. De tiger goin' up to de p'int. He come back, an' he say, "I lef' dis man right heah." An' den, when dey come, he gone up in de holler wood. An' de man what been in de holler wood pull he tail until day clea'. Den all de people come wi' chains an' rope. An' chain him down. Dat one finish.

98. B'O' BIG-GUT, B'O' BIG-HEAD, B'O' STRINGY-LEG.[3]

Dis was t'ree boys went out huntin', — b'o' Big-Gut, b'o' Big-Head, b'o' Stringy-Laig. Dey travel an' travel an' travel until dey come to one hole wi' a banana-tree in it, wi' one beeg ripe bunch o' banana on it.[4] Dey want dese banana. An' b'o' Big-Head say to b'o' Big-Gut, "You go up an' get it, an' bring it down an' le' me eat." An' so b'o' Big-Gut say, "No, man, you go up. My gut too big." So b'o' Big-Head say to b'o' Stringy-Laig, "You go up." So b'o' Stringy-Laig say, "No, man, I can't go. My leg so small he may broke. You go up." B'o' Big-Head say, "No, you go! my head too big. If I go, when I go, my head will burs', an' I will kill myse'f." So all tease each oder. B'o' Big-Head went up fir'. Jus' as he was goin' to put hees han' on de bananas, he head swing back an' fall down, an' he mash up hisse'f fine, fine. An' b'o' Big-Gut laugh so till his gut burs'. B'o' Stringy-Laig run so (to kyarry de news), he laig pop.[5]

[1] *Variant:* "After Jack finishes supper, now he play sleep. De debil peeped in again. Jack say, 'My moder always take a sieve and goes to de furdest well dat she could fin', an' bring me water.' He made a dash with de sieve in his hand. Dat dash was four hundred mile." (Compare Sierra Leone, Cronise and Ward, 184–185.)

[2] Informant 52.

[3] Informant 9. This tale is very generally known. Compare Bahamas, MAFLS 3: XIII; Thompson Indians, JAFL 29 : 326. Comparative, Bolte u. Polívka, XVIII.

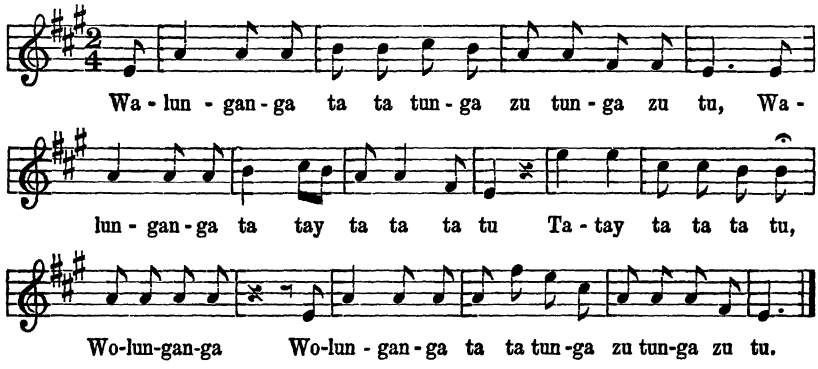
[4] *Variant:* High orange-tree. (Andros.)

[5] *Variant:* "His leg hitch in the love wine [vine]" (Andros). "A leetle wire jus' touch he leg" (Andros).

Dat was de en' of dose t'ree. Here ends my ol' storee. Ef you don' believe me, go to de captain of de long-boat crew, an' he'll tell you better'n I could.

99. FORBIDDEN FRUIT.[1]

Dis man had a son, an' dis man travel far away, an' he beg his son not to touch dis fruit. "'Cause, if you touch dis fruit, I wouldn' be here, an' you be j'ined wid de sky." He say, "I gwine away for t'ree long months. Mind, don't pick it! If you eat it, you gwine up." An' he gwine away. After he eat it, —



He fader come. He knock one of de fruit on de tree root, an' de boy drop from de sky. He come alive. He pappa say, "Son, what pappa tell you?" — "All right, pappa, I would never do it again." Den he pa say, "I gwine off to-morrow for seven long years; an' if you ever eat one of dem fruit, you be die." De boy gone right at it again. Him an' de tree gone right up to de sky. An' when de tree get away, stay dere! An' de fader been away six months, an' was no one to take de tree from dere, only de fader, cause he was obeah man. Den afterward, when de pa come an' take down de tree, he was a dead chil'. He ben up in de sky an' dry up.

Biddy ben.

100. THE GRATEFUL SPIRIT.[2]

De only son of de fader. He (father) had t'irty-six daughters only. An' one ol' kyamp. He took de t'irty-six daughters an' buil' a shed across de street. Every time de farmers pass, dey res' deir horses. Each one give him a bag of coffee. He keep on doing dat for four years. He ship it to China.

Now, Cap'ain John he son he married two wives. He take a trip to China. On his way de firs' lieutener of de ship sing out, "Cap'ain

[1] Informant 11.

[2] Informant 7. Compare Cape Verde Isls., Parsons MS.

John, Cap'ain John, you going to loose yer ship an' yer cargo." Jus' as he look owerboard, de firs' lieutener t'row him owerboard. A man which he buried in New York (it was five years ago) raised up from de water, an' say, "How many months should you reach in port befo' de ship?" He says, "Six months after." Ship been take up on de dock. In great sorrow. His fader-in-law dress in black, an' his two wives was livin' wi' his fader-in-law. Six months after, Cap'ain John arrive. "Master have any work here for any one to do?" — "No great work, wash up de pots." No one didn't know him. Had on an' ol' tie, ol' coat. One day his wife call for his chicken-soup. He remin' six years ago he made a chicken-soup for her. "Do, cook, le' me make dis soup!" He said, "No. If my young mistress see me 'low you to be aroun' dis chicken, why, she would turn me off." "Do, cook, le' me make dis soup!" At las' she agree. So he started pickin' dis chicken up. Dis soup finish now. His wife she tas' it. "Oh, my John make dis soup, make dis soup!" So fader say to her, "Cap'ain John is los', been drown six months ago." — "Ol' tarry coat on, bring him heah." Dey shave him. He become new man. Den dey all fin' out it was Cap'ain John. A boy which he grew up de name of Paree, "Oh, look at Cap'ain John!" He makes a cry, everybody come an' see. De firs' lieutener, neither de secon', didn't know he was alive still. Dey made a ball, an' lieutener an' all were dere. His fader-in-law say, "What would behappen to any man who t'row Cap'ain John owerboard?" Firs' lieutener say, "We'll tie one horse to his leg to de wes', an' one to de eas'." An' Paree say, "Dat will happen to you. You t'row him owerboard." Dey secure de firs' lieutener, took two horses, an' cut each horse right an' lef'; an' one went to the east, an' one went to the west.

101. THE GOLD HAND.[1]

Once was a time, and a very good time,
Coackero' spit, old people take it for ginnercorn-seed.

Now, this was Jack, Dick, Harry. And the king had one daughter. Those boys did want to courtney to the king daughter. And one night more than all, those three boys went to the king house; and the king said to them, "The one who come with the cleanest hand shall marry to my daughter." Dick and Harry they went home and dress down, but Jack been in his dirty cloth. And those two boys they scrub they hand till it was red like blood, but Jack stick gold on his hand. And that night the king call them up, and said, "Show hands." Dick first. He said, "No." Harry second. He say, "No." And Jack last; and when Jack show his hand, he say, "Yes, you could marry to my daughter."

Bunday.

[1] Written by informant 53.

102. JACK MAKES FOOLS OF THEM.[1]

Once was a time, and a very good time,
When bird spit reason,
Old people take it, make season.

This was b'o' Jack, and he had a nice white lamb, and one morning he went out with the lamb; and when he reach to the king gate, he cried out, "Who wan' buy lamb, who wan' buy lamb?" The youngest daughter said to her father, "Buy that lamb." And he said, "No." And Jack went back. And the next morning the king went out driving, and Jack went back, an' he carry some pigeon there. And just he reach the gate, the king wife said, "O Mr. Jack! give me those pigeon." And Jack say, "If you let me fix you." And he fix that one, and he did not give it to her. And he did the servant so, and he did the oldest daughter so; and when the youngest daughter come, she say, "O Mr. Jack! gave me those pigeon." And he say, "If you let me fix you." And she say, "I don't know what you mean." Jack say, "Lay down, and I will show you." And she lay down, and Jack fix her. And he did not gave her the pigeon, and he went. And he meet the king, was coming home, and Jack say, "Good-evening, Mr. King!" And he left up his hat, and say, "Good-evening, Mr. Jack!" And Jack saw his head was bal'-plated, and he say, "O Mr. King! I could make hair grow there for you." — "Is that so, Mr. Jack? I will be very glad if you could." And Jack say, "Give me your hat." And Jack run one side and stool there, and run put it on his head, and say, "Don't take it off!" And Jack say, "Now, when you go home, play wex; and when they say anything to you, must say, 'I meet Mr. Jack out there just now, and what I know, I know.'" And he gone home. He say, "I meet Mr. Jack out there just now, and what I know I know." And the youngest daughter say, "Well, papa, I just well tell you, Mr. Jack been here and fix all of we." And the king lick down his hat and say, "Be damn if he ain't fix me too!"

Bunday.

103. THE DEAD MOTHER.

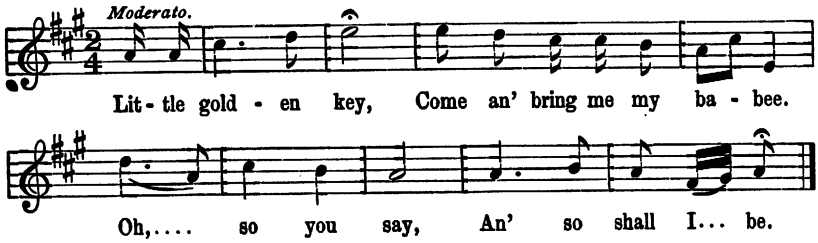
I.[2]

Dis day was two sisters. One was married, an' one wasn't married. An' one had a babe. This day they went out walkin'. Dey get to a well. Dis one what had de babe call her oder sister, say, "Come!" Say, "Let me look down in dis well!" An' when she come, an' de two

[1] Written by informant 53. Compare Cape Verde Isls., Parsons MS.; Yoruba, JAFL 26 : 12 (No. 16).

[2] Informant 16. This tale is generally known. Compare Jamaica, Milne-Home, 70–72; Jamaica, JAFL 9 : 283–284; Jamaica, Pub. FLS 55 : III; English, Child 2 : 231 *t seq.* ("The Cruel Sister" or "The Twa Sisters").

of them was lookin' in de well, de one what ain't had de babe dashed de one what had de babe in de well. She takes de baby an' she gone home. Dat night de baby commence to cry. When de man come in, he say to de woman, "What dat chil' cryin' so fer?" She say, "I don' know, was a dawg in de yard." Midnight de oder one come what she shove in de well, comin' for her baby.



She come in de house. She nurse her baby, de dead woman. An' she gone out. Man say to live woman, say, "I can't understand dis." De nex' night she come again, an' sing for her baby, —

"Little golden key,
Come an' bring me my babee.
Oh, so you say,
An' so shall I be."

Man get up. He say, "I know dat voice; dat voice is my wife." Now, de man ain't lookin' his sister-in-law face to know if dat was his wife. De man get up. An' he take a white sheet an' a tub o' water an' put in de middle of de flo'. An' put blue[1] in de water. An' when de dead woman come in, he ketch de woman an' put de sheet over her, an' dash her in de tub of water wi' de blue. An' take her out an' put her in de bed. An' talk to her until she blew breat' again. An' ven he fin' out dat was his sister-in-law what was in de house, he put her in de tar barril an' set it afire. Dat was de en' of him (her).

Dat story is en'.

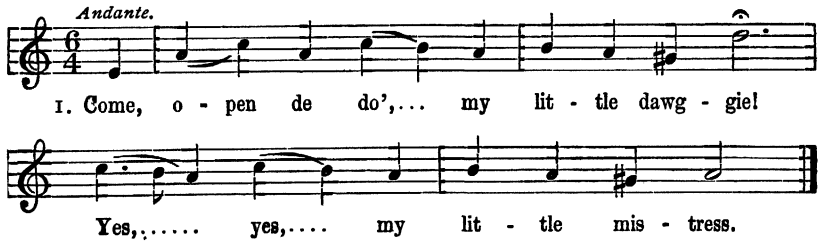
II.[2]

Dere was two sisters livin' togeder in a house. Both of 'em did look alike. One of 'em got married, an' de oder didn't. De sister what got married she had a baby. An' one day de husban' went in de farm an' leave his wife home. De sister what wasn't married she killed de one what was married, an' she take de baby. When her husban' come home, he took de nex' sister for his wife. He t'ought

[1] Laundry-blue was found in one of the obeah bottles used in Grenada to "dress" a field (Bell, 4).

[2] Informant 23.

dat was his wife. An' at bedtime dey went to bed. Den he heard a singin' comin' to his house: —



2. Come, bring me de baby, my little dawggie!
   Yes, yes, my little mistress.

3. Come, bring me de basin, my little dawggie!
   Yes, yes, my little mistress.

4. Go, bring me de water, my little dawggie!
   Yes, yes, my little mistress.

5. Go, bring me de night-dress, my little dawggie!
   Yes, yes, my little mistress.

6. Come, lay down de baby, my little dawggie!
   Yes, yes, my little mistress.

7. Come, open de do', my little dawggie!
   Yes, yes, my little mistress.

8. Good-night, good-night! my little dawggie.
   Yes, yes, my little mistress.

At las' de man foun' out dat was his wife, how she was dead, an' how she come back to take care o' de baby at night, to see dat de baby go to bed decent.[1] An' he foun' dat wasn't his wife. Den he kill de nex' wife, knock him up. An' dat lick knock me here to tell dat big lie dis mornin'.

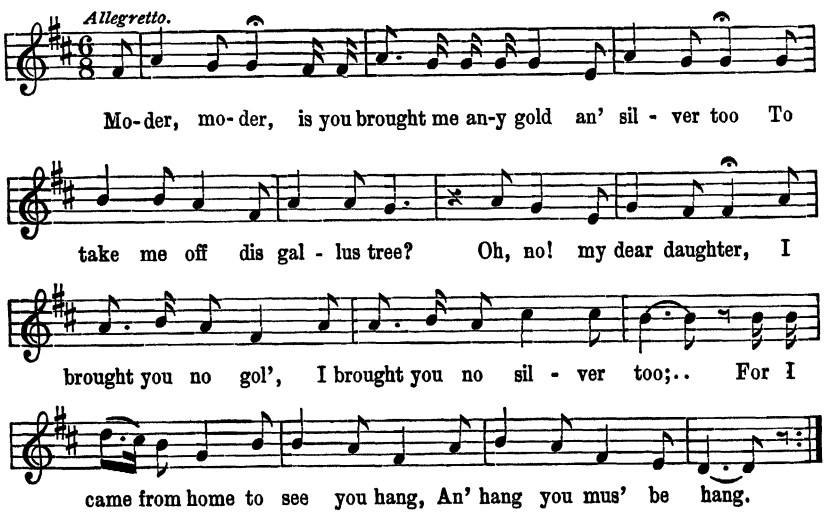
104. THE MAID FREED FROM THE GALLOWS.[2]

Now, dis was a king had one daughter. He sen' her to school in anoder countree, an' enchanted lan'. He (she) been deah to school.

[1] The belief is current in the Bahamas that if the infant of a dead woman dies, the deceased "has come for it." Compare the dead mother nursing her babe in Kaffir, Theal, 60–61.

[2] Informant 28. This *cante-fable* is very generally known. Compare South Carolina, JAFL 27 : 64; Jamaica, Pub. FLS 55 : XVIII; England, FLJ 6 : 144; English, Jacobs 2: XLVI. — Jekyll notes that "this unusual form of story" appears to be of some antiquity, and to rank as an Annancy story (p. 59). Similarly it ranks as "ol' storee" on Andros Island. So do the *cante-fables* to follow. It is surprising to find Mr. Jekyll referring to

Fall in love wi' a schoolboy name of Jack. Jack belongin' to dat same place. After get through her edication, she went back home. Now, she become a beeg woman, time to beco' engaged. De princess son want to be engaged to her. She won't accep' to her (him). All de high majorities she wouldn' accep' to none. One day more'n all, she went out for a walk. In walkin' she pick up a gold watch. She turn back home, she say, "O mommer! look what a beautiful present I picked up!" So her mother didn't stan'. She make de alarm. She say dat she steal it. Dat de revenge 'cause she wouldn' cote (court) none of dese high people. In dose days dey don' put you to jail for stealin', dey hang. Dey make de gallows ready to be hung. Dey took her down where dey had de gallers rig. An' deah she stud up.

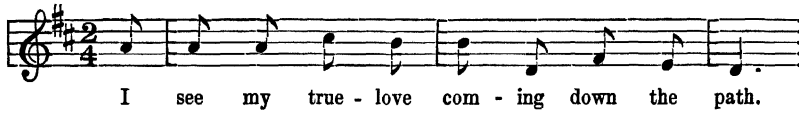


Den she sing out for de fader. She axed de fader if he brought any gol' an' silver to take her off dis gallus.

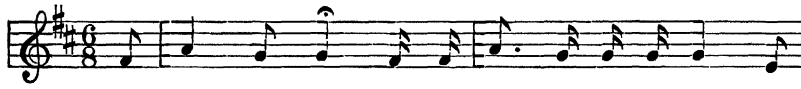
"Fader, fader, is you brought me any gold an' silver too
To take me off dis gallus tree?"
"Oh, no! my dear daughter, I brought you no gol',
I brought you no silver too;
For I came from home to see you hang,
An' hang you mus' be hang."

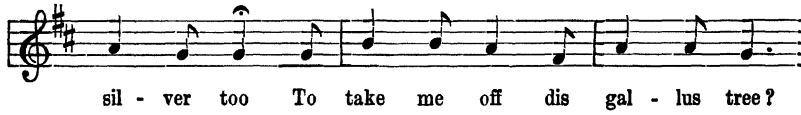
Den she say, "Hol' on, hol' on for a while!"

this "tale" as of unusual form. He gives others of the same form, of ballad or song origin, in his own collection (see III, XXI). — It is notable that this ballad has been converted not only into a *cante-fable*, but into drama. About 1888 it was enacted as part of the closing exercises of a Negro school in Albemarle County, Virginia (C. A. Smith, "Ballads Surviving in the United States," The Musical Quarterly, January, 1916). See Hottentot, Schultze, 434.



Den she sing, —

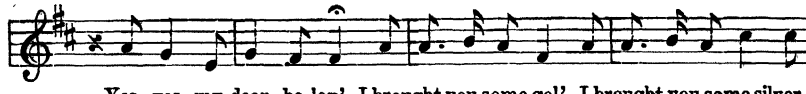


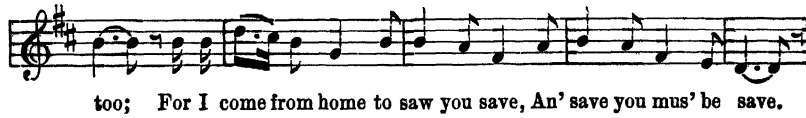


No answer, he was too far.

> "True-love, true-love, is you brought me any gol' or silver
> To take me off dis gallus tree?"

No answer.[1]





An' when he got to de place where was de gallus rig, he roll down one bag of gol'. He had two double team, — one wi' gol', one wi' silver. An' he took her down an' pay her one bag o' gol'. An' as she jump in de carriage, I was right alongside, an' I dart, knock me right here to tell you dat little lie.[2]

105. THE DESERTED FAMILY.[3]

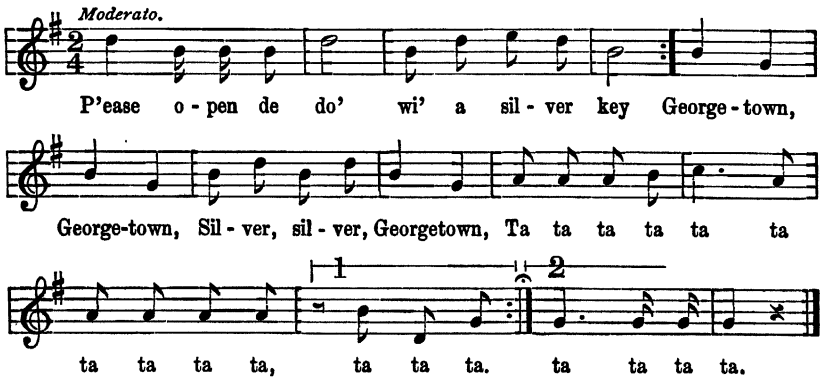
Gentleman havin' two daughters an' a wife. He took a journey to a far countree. Goin' look fur a matches to come back to ketch fire for de fambly to get somet'ing to eat. De country was name Ba'dad, a crowd of gambler — like yourself. Into de bar-room he wen', an' he would join de ban' with them. An' after dat he t'ink it in his min'. He leave his family home wi'out fire or water. "O frien'!" he say, "I'm in great trouble." He says, "What is de matter?" Says

[1] The last two lines of music and words are repeated here.

[2] *Variant:* "He buy a license right deh. . . . He buy a lady saddle an' put on dat horse back an' married her. An' I ben deh an' de man give me a cent. I gone out of de door to my heart content." (Informant 22.)

[3] Informant 27.

gentlemun, "I leave me home dis t'ree months. My fam'ly mus' ha' died now." An' he flee as Cinderella out de hall, nether stop ter tarry, but right away he went. An' when he git out house, de moder an' two daughters died. Now, de folks dat was about de streets dey heard de sing of de two poor girl an' his (their) moder. Was lock up in de house an' couldn't get out. Dey compelled to been there till dey died. Leave dat song on de do'-pos' written for de fader an' husban'. "We all us died, arrived safe up home (Heaven[1])." Here de tune cry out, —



106. THE DISOBEDIENT BOY.[2]

His trouble was dis, listened to no ol' people. He waste away. He went twelve o'clock dat night to his moder buildin'. An' he sing'd out, —

"Dear moder, some t'ing brought me here."

His moder made answer, —

"Pass along. Remember when I tell you,
You wouldn' hear by me.
Go from me do' dis time a night."

De leetle boy have to flee. Gone to his gran'fader house. When he look up, behol' dis great monstrer! His head half way to de cloud, his ears half broad of a house winder. His beard ketch him down his mid-passage of his body. His foot quite big as a biscuit-box. His eyes as red as a flaming fire. His lip a young fellow ten years ol' could stan' on, an' he couldn't mash him down. Open his mout' ten feet wide, five feet broad. He only a mout'ful to pick his teeth, he was so small. He get away down. He didn't have no 'casion to swaller de little feller. He slip half way down, he grip up towards

[1] Said by informant. [2] Informant 27.

his maw, he pull hissel' out, an' he slid down on de groun'. Pursued his gran'fader house. "Gran'fader, somet'ing brought me here."

"Pass along. You remember when I tol' you,
You wouldn't hear by me.
Go from me do' dis time o' night."

He have to flee from dere again. He went to his broder house. An' when he cas' his eyes up again, here dis monstrer was lookin' after him. His tongue was out, his head was bent down an' hide his broder house, he couldn' see. He slip away again from underneat' dat tongue. An' he flee away to his broder-in-law house.

"O bro'-in-law! somet'ing brought me here.
Pass along. You remember when I tell,
Yer wouldn't hear by me.
Go from me do' dis time a night."

He flee ter his god-fader buildin'. When he behol' again, he see dat monstrer standin' up dere again. He made a spit after de little boy, made a flood, an' de little fellow have to swim. He foun' a hill, an' he rest upon dat hill till de water have dried up what he spit out his mout'. So he flee again to his moder house. His moder couldn't bear it no longer. "My chil', I can't let it suffer mo' now." Anyhow, take his two broders an' get his two horses an' two Winchester gun, an' slip out de back do'. When dey come roun' de buildin', dey behol' dis great big ol' man standin' makin' a great lot of figures after de little boy. Set chase de two little horses after him, an' fire de two Winchester. Was struck in his fo'head. Down she (he) went. As he fall, he take up 200 hundred acres of groun'. An' he mashed down dat whole square of buildin'. Killed 365 souls, wounded an' dead. An' he hissel' is goin' along wid de crowd, died too.

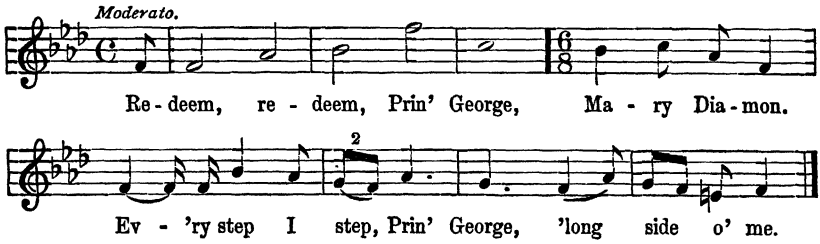
107. THE SINGING SHOES.[1]

Once 'twas a time, a wery good time,
Monkey chew terbacker an' spit white lime.
Bull-frawg jump from bank to bank,
An' he keep up a high-low time.

Now, dis day it was four cou'ters (courters) went out ter walk on de park. Dis day, when dey was comin' back, two of them pull off dere shoes an' leave it. De nex' day two of dem gone back down to de park an' findin' dese shoes. Takes off deir shoes, an' put on dem shoes what they fin' down to de park. Dat even', when dey was goin' home, dey have to pass right alongside of dese two cou'ters' house.

[1] Informant 16.

An' de shoes was cryin', an' de shoes was callin' dose two cou'ters name.



Dese two cou'ters went down to de park, an', findin' dat de shoes was gone, when' back home an' was enquirin' who was dey what was passin' dat day. Dey hear de shoes was callin' his name.

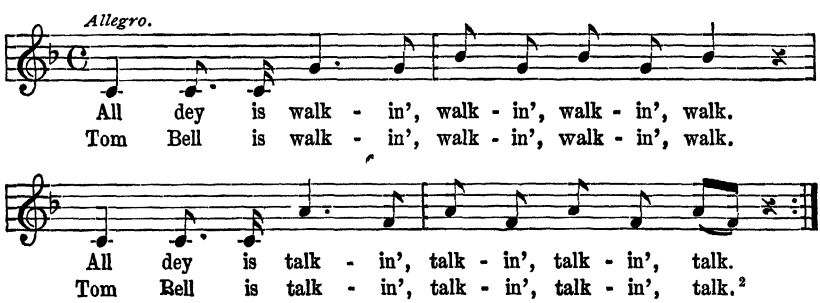
"Redeem, redeem, Prin' George, Mary Diamon.
Ev'ry step I step, Prin' George, 'long side o' me."

King George sent off an' search up for dese two people what had dese shoes. An' he cotched 'em an' put dem in prison. Dat why you see it tain' good to take what is not yours, else you will be punished for it.

E bo ben,
Dat story is ended.

108. THE FIFER.[1]

Dere was a boy named Tom Bell. Now, dis boy was engaged to a young miss. After he done engage to dis miss, he done fall sick. Now, all his sick broke out in sores. So when he goin' out to visit de young miss, bein' bed-sores, de miss don' care settin' down close. He had no discourse. So he went to tell his fader dat de young miss would have no discourse wi' him. So his fader said, "Well, my son, you mus' get better." So his fader sen' him to de bes' doctor in dat county. An' after he been dere twelve months, he get better. He was a fifer befo' he gone. One even' he put on his clo'es (went out to meet the girl).



[1] Informant 22.

[2] This "sing" was sung in the same rapid, almost muttering manner as Pa Black used in the "sings" of his animal tales.

De girl didn' know de man. Nex' even' he walk a little furder. He commence to blow, —

"All dey is walkin', walkin', walkin', walk.
All dey is talkin', talkin', talkin', talk.
Tom Bell is walkin', walkin', walkin', walk.
Tom Bell is talkin', talkin', talkin', talk."

Dis girl say, "Mus' see dat young one." Nex' even' he began to blow again, —

"All dey is walkin', walkin', walkin', walk.
All dey is talkin', talkin', talkin', talk.
Tom Bell is walkin', walkin', walkin', walk.
Tom Bell is talkin', talkin', talkin', talk."

Nex' even' de girl say, "Mus' see who dat." Dress up. He come.

"All dey is walkin', walkin', walkin', walk.
All dey is talkin', talkin', talkin', talk.
Tom Bell is walkin', walkin', walkin', walk.
Tom Bell is talkin', talkin', talkin', talk."

Now, when he look, he see de girl comin'. He (she) don' know de boy.

"All dey is walkin', walkin', walkin', walk.
All dey is talkin', talkin', talkin', talk.
Tom Bell is walkin', walkin', walkin', walk.
Tom Bell is talkin', talkin', talkin', talk."

When he see de girl, —

"All dey is walkin', walkin', walkin', walk.
All dey is talkin', talkin', talkin', talk.
Tom Bell is walkin', walkin', walkin', walk.
Tom Bell is talkin', talkin', talkin', talk."

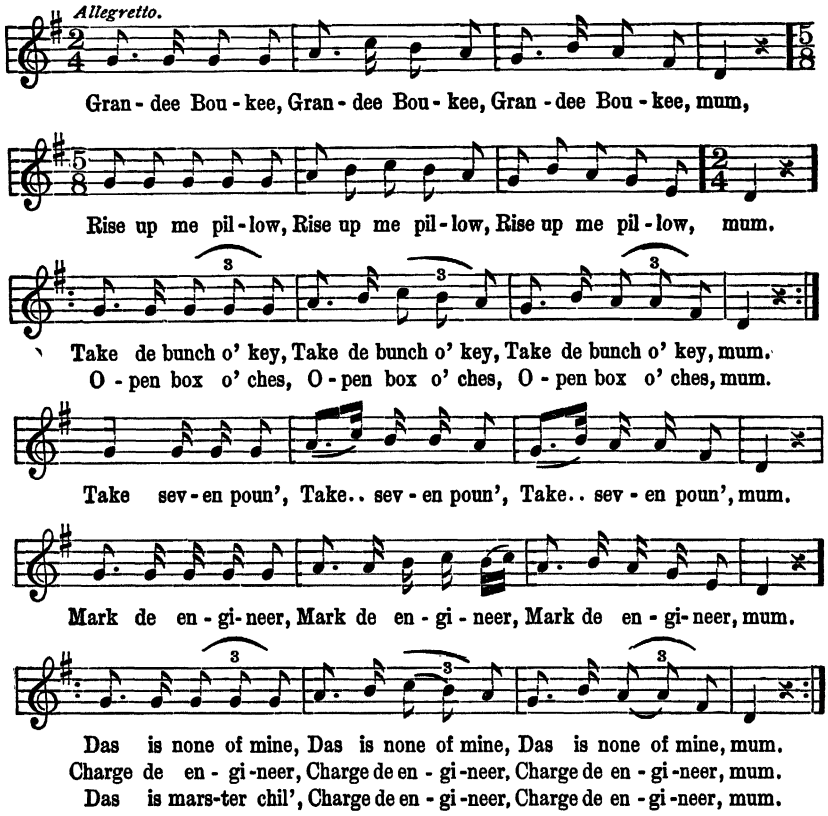
"Come heah, lub me girl, kiss me girl." De girl come nearer to him. Ax him to take a walk. "I'll fit out to take a walk wi' you home tomorrer evenin'." He fit out to take a walk nex' evenin'. He go to de girl house. Jus' when he get to de house, de girl moder fall in love wi' him right away. De younger sister fall in love wi' him too. An' his (her) fader fall in love wi' de boy too, — all. He get dem all in familee way, — moder, two sisters, an' fader.

109. THE BASTARD.[1]

Once was a time was an engineer-man. He didn't married, but he raise a boy wi' him, an' he put everyt'ing in dat boy's han'. He had an ol' woman named Grandy Boukee, an' he had a pretty house-girl

[1] Informant 22.

name Liza Dilly. Dis girl been wi' him so long. Afterward dey foun' out dis girl big wi' chil'. De man said tain' him. He put it 'pon de boy. De boy say, "No, it tain' me." De boy cry. Nine mon' de girl had baby. Dey sen' for mantainance for de chil'. Dey sen' for de boy.



Amen to de buildin'. From dat day anybody can put a charge on any one.

110. THE OUTCAST.[1]

Dis was a girl, an' she gone in de bush. Fin' one baby. An' when she gone by mommer an' popper, —

"Dear moder, dear moder," she cry, —
She came down an' she opened de do', —
"Dis baby in my arms
Will perish dis col' an' wintry night."

"Ven you were happy an' free,
You would na stay at home;
But now you are goin' to wander,
Ve have no pity on you."

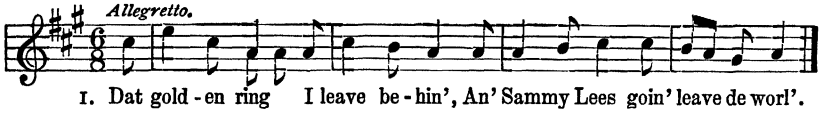
[1] Informant 54.

III. THE CRUEL FRIEND.[1]

Once upon a time dere was two young men. One called Tom, an' de oder Sammy Lees. Sammy Lees had opinion dat he could beat Tom, an' Tom had opinion he could beat Sammy Lees. Now, de two gone in bush dis mornin' to shoot. Now, Sammy Lees start to shootin'. He shoot fifteen, he dropped ten. Tom started shootin'. He shoot twenty-five, drop ten. Sammy Lees startin' shootin' again. He shoot fifty. He drop forty-five. Tom started a-shootin'. He shoot fifteen. He drop one. After Tom see Sammy Lees beatin' him shootin' so much, Tom shoot Sammy Lees, but not dead. An' Sammy Lees' moder was something like a witchcraf'. Know Sammy Lees was shot. Ven' for him. Ven she reach de bush, she meet Sammy Lees in a deep hole. She wen' down an' took him up. Ven she took him out, she kyarry him home. Vwhen he reach home, fader, moder, sister, an' Tom who shot him, gether roun' him. Fader commence to sing, —

"O my dear son, Sammy Lees!
What shall you leave for thy dear father?"

Sammy Lees commence to sing, —



1. Dat gold-en ring I leave be-hin', An' Sammy Lees goin' leave de worl'.

2. "Dat gol'en beaver I leave behin',
An' Sammy Lees goin' leave de worl'."

De moder come an' started talkin' to Sammy Lees: —

"O my dear son, Sammy Lees!
What shall you leave for thy dear mother?"

Sammy Lees commence to sing, —

"Dat golden slippers I leave behin',
An' Sammy Lees goin' leave de worl'."

De sister come, —

"O my dear brother, Sammy Lees!
What shall you leave for thy dear sister?"

Sammy Lees commence to sing, —

"Dat golden ring I leave behin',
An' Sammy Lees goin' leave de worl'."

[1] Informant 9. Compare English, Child 2 : 255 ("The Cruel Brother").

Tom come, started singin', —

"O my dear frien', Sammy Lees!
What shall you leave for thy dear frien'?"

Sammy Lees commence to sing, —

"Dat hangin' gallus I leave behin',
An' Sammy Lees goin' leave de worl'."

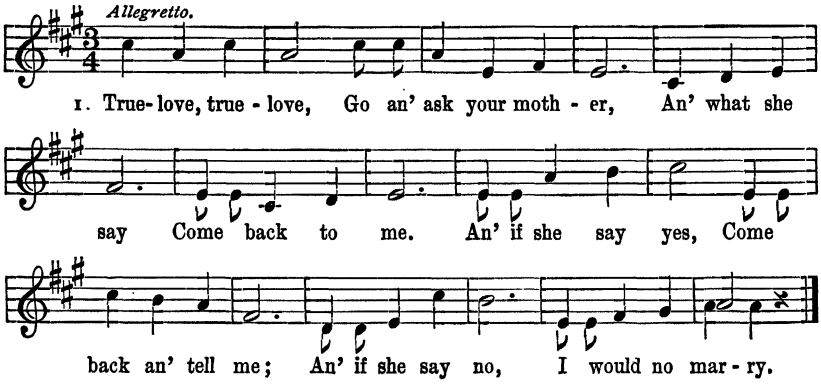
An' Sammy Lees died right on dat. An' dey hang Tom. An' fader an' moder an' sister lived right dere, an' lived in peace, died in peace, an' buried in a spot o' candle-grease.

E bo ben,
Dis story en'.

112. THE GOLD RING.[1]

Once was a time, a wery good time,
When monkey chew tobacco an' spit white lime.

Dis was Jack. Engaged to a girl name Greenleaf. He was cotin' her for many months. Jack parents say dey ain't agree for him to marry to Greenleaf. "Oh," he said, "if he don' marry to Greenleaf, he go away." Befo' he went he bought a beautiful gol' ring. An' he went to Greenleaf house, gave her de ring, says, "Take dis gol' ring, put it on yer finger. Take dis gol' ring to remember me. An' if I shall remain for a few years mo' longer, I hope you remain a bride o' mine."



2. Take dis gol' ring,
Put it on your finger;
Take dis gol' ring
To remember me.
Take dis gol' ring,
Put it on your finger;
Take dis gol' ring
To remember me.

[1] Informant 23. See JAFL 22 : 246.

Den off Jack went. At las' Jack wrote for de girl. An' she went. She was married in dat far countree. It was one of de gran'est weddin' dat we have ever seen. As I was passin' along de bouquet dat de bride had in her han', she knock me wid de bouquet, an' dere I fell; an' no sooner dan I was on de groun' dere I piss.

113. A MAN OF TRAVEL.

I.[1]

Once upon a time dere was a man went to sea. A nort' win' sprung up, an' he have to turn back home. Another gentleman carry his horse an' tie at his gate. De owner of de house was in his bed. Dis gentleman came in an' put his glove on de table, an' his beaver on de table, an' he hang up his horse-whip. An' de husban' came out an' ax her, —

"My deah, my deah, what horse dis could be?"
"A milken' cow my moder sen' for me."
"I was a man of travellin' ten thousan' miles or mo',
A milkin' cow wi' a saddle on I never saw befo'."

"My deah, my deah, what glove dis could be?"
"A nice pocket book my moder sen' for me."
"I was a man of travellin' ten thousan' miles or mo',
A pocket-book wi' de fingers on I never saw befo'."

"My deah, my deah, what beaver dis could be?"
"A nice ban'box my moder sen' for me."
"I was a man of travellin' ten thousan' miles or mo',"
A nice ban'box wi' a high crown on I never saw befo'."

"My deah, my deah, what whip this could be?"
"A sugar-stick my moder sen' for me."
"I was a man of travellin' ten thousan' miles or mo',
A sugar-stick wi' a long tail on I never saw befo'."

"My deah, my deah, what man this could be?"
"A nice fine nurse my moder sen' for me."
"I was a man of travellin' ten thousan' miles or mo',
A nice fine nurse wi' de whiskers on I never saw befo'."[2]

[1] Informant 29. Compare North Carolina, JAFL 30 : 168 (No. 61); Scotch, Herd, 2 : 172–175.

[2] Unfortunately the cylinder on which I recorded this song split before it had been transcribed.

II.[1]

Once was a time and a very good time,
Monkey chew tobacco and spit white lime.

This was two companions. One married. And now they went out to a strange place, and they been there for three years; and the one who ain't married say he going home, and the other one say he is not going. He send a letter with him. And he came home and gave his (the) wife the letter, and sleep there that night. And his (her) husband came the same night; and when he reach, he begin to sing, "My wife, my wife, my wife, what horse this could be? What horse this could be?" She answer, and said, "Ain't you know that milk-white cow my mother send for me?" He answer, "Sence I was travelling ten thousand years or more, I never saw a milk-white cow with a saddle on before." He went in the house and saw a hat hung up, and he said, "My wife, my wife, my wife, what hat this could be? What hat this could be?" She answered, and said, "Ain't you know that little bandbox my mother send for me?" He answer, and said, "Sence I was travelling ten thousand years or more, I never saw a little bandbox with a full rim on before." And he look and saw a coat. He said, "My wife, my wife, my wife, what coat this could be? What coat this could be?" She answer, and said, "Ain't you know that little warm shawl my mother send for me?" He answer, "Sence I was travelling ten thousand years or more, I never saw a little warm shawl with the two sleeve in before." And he went into the room and saw the man lying in the bed. He say, "My wife, my wife, my wife, what man this could be? What man this could be?" — "Ain't you know that little vax doll that mother send for me?" — "Sence I was travelling ten thousand years or more, I never saw a little vax doll with the whiskers on before." Man jump out.

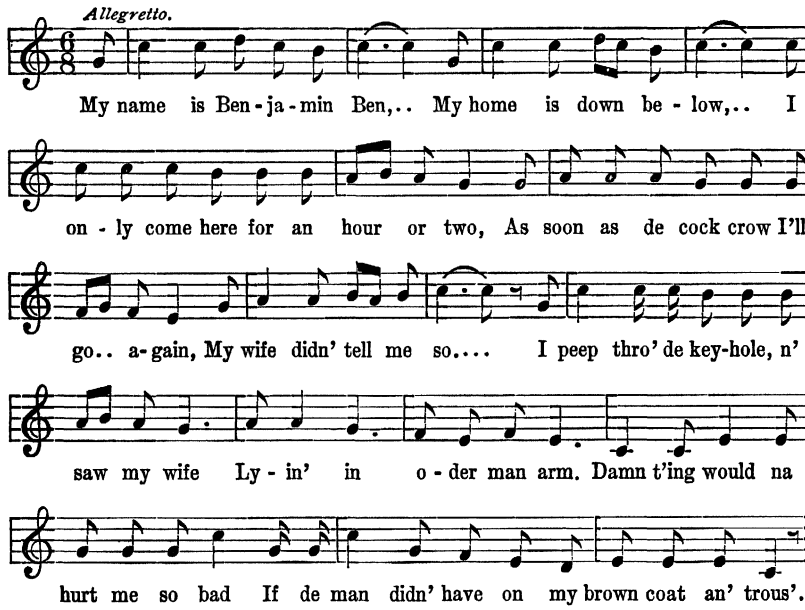
Bunday.

114. THE FAITHLESS WIDOW.

I.[2]

Now, dis was a man name Benjamin. Now, befo' de man dead, his wife promise him dat she would not marry again, an' no man would come to her house. Now, after de man dead, a man come to de woman house an' lay down. De woman give de man her dead husban' drawers to put on. Now, dat night de man (the deceased) started singin'.

[1] Written by informant 10. [2] Informant 9.



Now, de man wife say, "My sweetheart, I hear a woice." Now, de man say, "Me mysel' I hear a woice." De man start singin' again, —

"My name is Benjamin Ben,
My home is down below,
I only come here for an hour or two,
As soon as de cock crow, I'll go again,
My wife didn' tell me so.
I peep thro' de key-hole, n' saw my wife
Lyin' in oder man arm.
Damn t'ing would na hurt me so bad
If de man didn' have on my brown coat an' trous'."

De man lay down. Dead man start singin' again, —

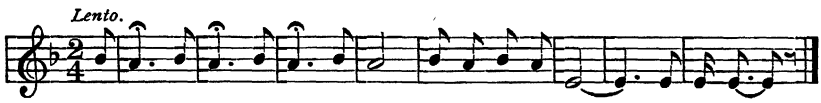
"My name is Benjamin Ben,
My home is down below,
I only come here for an hour or two,
As soon as de cock crow, I'll go again,
My wife didn' tell me so.
I peep thro' de key-hole, n' saw my wife
Lyin' in oder man arm.
Damn t'ing would na hurt me so bad
If de man didn' have on my brown coat an' trous'."

"I hear somet'ing." Say, "Better take off dis man drawers." So he take off de drawers. De woman tell him, "Mus' go an' never come back no mo'." [1]

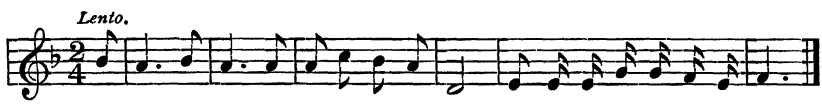
[1] Remarriage is permissible on Andros Island and elsewhere in the Bahamas within a few months, even before the second "settin'-up;" only, in that event, the widow would

II.[1]

Now, dis was a man's wife. De man died. Now, after de man died, de man leaved a dawg which was werry sharp dawg, name Jim Tarro. While de man was livin', no one could enter de yard. Now, de man wife want to marry again. Now, de man who did want to cote her, when he came at de gate, started singin'. De woman name was Miss Angeo.



De dawg answered de man back, —



Man started to sing again, —

"Miss Angeo, Miss Angeo,
Please to hol' de dawg,
Jim Tarro."

De dawg answered de man back, —

"Oh, no! Oh, no!
Since my ol' master died,
Nobody never been in heah."

Man gone back home. Nex' even' man come again. Started a-singin' again at de gate, —

"Miss Angeo, Miss Angeo,
Please to hol' de dawg,
Jim Tarro."

not join in the second "settin'-up." Remarriage within a month or so might involve "hanting" by the deceased; but, even without remarriage, such persecution might happen. Two instances were given me of widows so "bodered" by their deceased husbands as to wear a black napkin around their body to preclude approaches. It is the husband who dies a sudden death who is apt to be troublesome. — Shutting the ghost or "huyg" out from your body by body wrappings is one of the ordinary methods on Andros Island of preventing the sickness a ghost brings you by entering into you.

[1] Informant 9. Compare Cape Verde Isls., Parsons MS.

[2] *Variant:* John Tausen and Miss Nancy O. (Andros.)

[3] *Variant:*

Oh, no! sen your master dead an' gone,
Nobody now aven' yer. (Andros.)

De woman see dat de man goin' to come in de house. Woman ketch up de dawg an' chop off de dawg neck an' trow de dawg in de river. Nex' even' de man come again, an' started a-singin' as before, —

"Miss Angeo, Miss Angeo,
Please to hol' de dawg,
Jim Tarro."

De dawg answered de man back.[1] After de woman see dat de dawg answered de man back, de woman take de dawg out of de river an' burn it down to ashes. Nex' even' de man come again. Started singin' as befo', —

"Miss Angeo, Miss Angeo,
Please to hol' de dawg,
Jim Tarro."

After de woman see dat de ashes of de dawg singin', she rake up de ashes an' t'row all down in de river. Nex' even' de man come singin' as befo',—

"Miss Angeo, Miss Angeo,
Please to hol' de dawg,
Jim Tarro."

De ashes de woman t'row in de river answer de man back. Jus' could hear de woice of de dawg goin' down de river. An' de man come. He marry her.

Live in peace, die in peace,
Bury in a spot o' candle-grease.

E bo ben',
Story en'.

115. THE BABOON'S SISTER.[2]

Monkey married to Baboon sister. Now, after he was gwine to be married, and dey was all prepared to be married. So monkey

[1] Compare, for the singing dog, singing after death, Angola, MAFLS 1 : XII; also Kaffir, FLJ(SA) 1: 143–145.

[2] Informant 27. This song is generally known. Compare English, Sharp, XXX. The chantey goes, —

"And what do you think they had for dinner?
A parrot's tail and a monkey's liver."

A native of Rutland, Vt., tells me that thirty or forty years ago her playmates sang, —

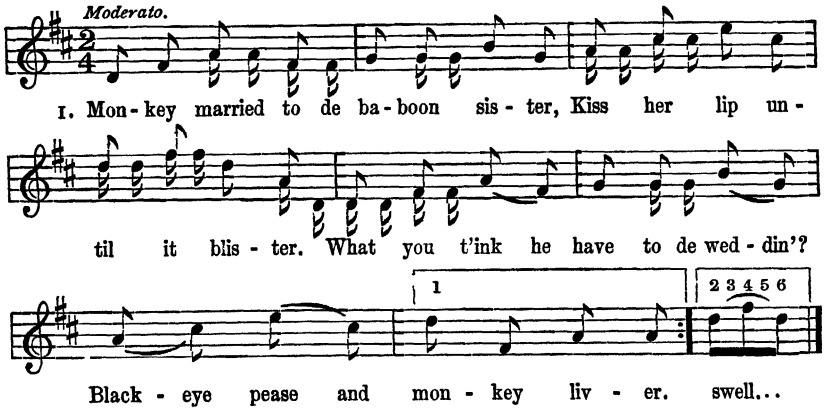
The monkey married the baboon's sister,
Smacked his lips and then he kissed her.
The kiss he gave her raised a blister
And she set up a yell.
Guess what they had for supper,
Black-eyed beans, bread and butter.

The rest was forgotten.

considered, got a tune fur de purpose of de weddin'. Don't play de tune like dat.

Monkey married to de baboon sister,
Kiss 'er lip until it blister,
What you t'ink he have to de weddin'?
Black-eye pease and monkey-liver.

"Don't sing dat for me," he says, "please." He said, "Now I want you to sing dis tune for me:" —



2. Monkey married to de baboon sister,
Went smackin' mout' until it blister.
Kiss de heart till it blister,
He was quite a swell.

3. What you t'ink he had to deir weddin'?
Black-eye pease and monkey-liver.
Poun'-cake roas'. All dey flutter,
All is quite a swell.

4. What you t'ink de bride done dress in?
What you t'ink de bride done dress in?
A white whale scale, white kid slippers,
All is swell.

5. What you t'ink de groom did dress in?
What you t'ink de groom did dress in?
Paper collar, long white frock, cos' a dollar.
All was quite a swell.

6. What you t'ink of de tune dey dance wi'?
Pa la mafa bloom tree, pa la mafa bloom tree,
An' wiggle his tail on de flo'.
He was quite a swell.

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